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ARTICLE I.

THE INCOMPREHENSIBILITY OF GOD.

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HIERO, king of Syracuse, once inquired of a heathen philosopher, what is God? The philosopher requested one day to consider the question and prepare his answer; at the expiration of which he requested two days more; and when those were ended, he desired four days additional. The king, surprised at this, demanded an explanation. The philosopher frankly and meekly replied, the more I think of God, the more mysterious and incomprehensible he appears. This answer is as wise as it is unique and wonderful; for on subjects of this kind men are usually self-confident in proportion as they are ignorant.

"Where men of judgment creep, and feel their way,
The positive pronounce without dismay."

The idea of God is the grand centre and source of theology. In every system of doctrine God should have the pre-eminence; for of him, and through him, and to him are all things. It must emanate from Him as the Father of Lights; must harmonize with his character as the giver of all grace; and conduct to him as the author of eternal life. All speculations which do not begin and end with God, serve only to lead us astray from the fountain of living waters to the broken cisterns of human philosophy. And certainly there is no truth more fully confirmed by the history of all pagan nations, than this; that "the world by wisdom knew not

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God." Whilst we neither doubt nor deny that the existence and some of the attributes of God may be learned from the visible creation, it is evident from the experience of the most intelligent heathen, of both ancient and modern times, that their knowledge of God was exceedingly limited in extent, dim and doubtful in its character, and but little calculated to elevate their sentiments or correct their principles. Indeed, it scarcely deserves the name of knowledge: it was rather, as Paul said of the Athenians, a *feeling* after God, if haply they might find him. As they looked to the heavens, they could discern no star to guide them to the infant Redeemer. Augustine happily remarks concerning the writings of Cicero, that they contain many admirable things, but the name of *Christ* is not legible there. To the teachings of the incarnate Son of God are we indebted, for a clearer and fuller knowledge of our Maker, than either Jew or Gentile enjoyed. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." After Revelation has made known to us the true character of God, his being, attributes and will, then natural theology very properly comes in as a witness and interpreter, bearing an unvarying testimony, and supplying us with thousands of beautiful and striking illustrations.

In approach to the subject proposed for consideration, it may be proper to remark, that whoever would enter this realm of divine knowledge, *must first become as a little child*. If the ancient philosophers required those about to enter their schools and explore their mysteries, to go through a long course of preparatory discipline, in order to calm their perturbed passions, and rectify their moral habits, how much more important is a humble, docile, obedient temper in those who seek right apprehensions of the deep things of God. In God's light alone can we see light. "Divine things," says Pascal, "are infinitely above nature, and God only can place them in the soul. He has ordained that they should enter from the heart into the head, and not from the head into the heart. Hence, while it is necessary to *know* human things in order to love them, *it is necessary to LOVE divine things in order to know them*." And Lord Bacon remarks, that "it was most aptly said by one of Plato's school, that the sense of man carrieth a resemblance with the sun, which, as we see, openeth and revealeth all the terrestrial globe, but then again it obscureth and concealeth the stars and celestial globe: so doth the sense discover natural things, but it dark-

eneth and shutteth up divine.' 'And hence it is true that it hath proceeded, that divers learned men have been heretical, whilst they have sought to fly up to the secrets of the Deity, by the waxen wings of the senses.'" It is, indeed, a cause for devout thankfulness that we do not worship an "*unknown God*;" and it is obviously our duty to press on to a more perfect knowledge of him. At the same time it is well to remember that there are boundaries, which our knowledge cannot pass, secrets which our wisdom cannot penetrate. This truth is beautifully and forcibly expressed by Zophar, the Naamathite, when he thus addresses Job: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know. The measure thereof is longer than the earth and broader than the sea." Here is an idea which deserves to be well pondered, and which may be turned to good practical account. The idea is this: MAN CANNOT OBTAIN A COMPLETE KNOWLEDGE OF GOD. Though this sentiment is generally acknowledged, and therefore requires no proof, still it may be interesting and useful to illustrate it. We of course assume the existence and conscious personality of an intelligent First Cause, who is the creator, supporter, and governor of the universe, the ever-living and infinite Jehovah. The Bible declares, "there is one God," and pronounces the man a *fool*, who says in his heart there is "*no God*." As it is unnecessary, so it is foreign to our purpose, to notice any of the speculations and cavils of atheists and pantheists. We remark,

I. *That man cannot know what is the essence or interior nature of God.* Much is said in some recent publications of the "light of nature," and it is manifestly the design of the authors, by extolling this light, to disparage divine revelation. But from the accounts which missionaries, travellers, and others give us of the condition of the modern heathen, it is evidently and undeniably as true of them as of their predecessors thousands of years ago, that darkness, "gross darkness covers" them, and that they are "alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." They see above, beneath, and around them, the glorious works of God, exhibiting by day and by night his wisdom, power, and goodness; but they are dull scholars, and do not learn from this book of nature a single useful and salutary lesson. They are ignorant alike of his spiritual nature, his moral character, his perfect will;

ignorant of his attributes, relations and claims. They have "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." Among the sages of antiquity were some of giant intellect, who were distinguished teachers of secular science; but who, "concerning the nature of the gods," as Cicero testifies, "have such strange varieties and contradictions of opinion, that it is impossible to classify them." This certainly is not saying much for the light of nature, or unaided reason, and rebukes the proud, self-sufficient notions of those who call in question the necessity and benefits of a divine revelation. The following passage, translated from the writings of the same learned author, is still more striking and to our purpose: "If we had come into the world in such circumstances, as that we could clearly and distinctly have discerned nature herself, and have been able in the course of our lives, to follow her true and uncorrupted directions, this alone might have been sufficient, and there would have been but little need of teaching and instruction; but now nature has given us only some small sparks of right reason, which we so quickly extinguish with depraved opinions and evil practices, that the true light of nature nowhere appears."—(Tusc. Quæst. 3.)

And what has been the experience of those, in modern times, who have rejected the clear light of revelation, to follow the dim light of nature? Whither has this light led them? Into the absurdities and blasphemies of Atheism, into the endless mazes and incongruities of Materialism, into the whimsical paradoxes and dreamy reveries of Pantheism. Blinded by passion, prejudice and unbelief, they have imitated the dull owl, which

"Sailing on wings obscure athwart the noon,
Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out—*Where is it?*"

We have a more reliable guide, "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." The Bible has taught us that there is but one God, and that he is a pure spirit, eternal, self-existent, and infinite. But what do we know, even now, of a spirit? We know, indeed, that each one of us has a spirit, a soul, and we know some of its properties. But we cannot comprehend the essence of our own souls; and still

less do we know of the interior nature of the Deity. The difficulty lies not in the object to be discerned, for "God is light, and in him is no darkness at all," but in our own benighted understandings. "The cause of difficulty," said one of the acutest philosophers of antiquity, "lies not in the things, but in ourselves. For as the eyes of a bat are to day-light, so is the human mind often to objects which in their own nature are the clearest of all."* There is a veil spread over our organ of spiritual vision, which will never be entirely removed until we enter the bright world above, and see God as he is. "For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as also I am known." We notice,

II. *That man cannot know the MODE of God's existence.* One very fruitful source of error in regard to God, is to think him like ourselves. The Scriptures have uttered their monitory voice on this point (Ps. 1). * Indeed the disparity is so great, that none on earth or in heaven can be compared to God. Man was originally created in the image of his Maker: that is, he resembled him in knowledge and true holiness. Regenerated men now possess some measure of holiness. This is the same in kind as God's, though infinitely different in degree. The one is to the other as a drop to the ocean.

God is entirely unlike all finite beings in respect to his absolute, independent existence. All creatures, from the feeblest to the strongest, from the lowest to the highest, are dependent, not only for the commencement, but for the continuance of their existence. This is alike true of the infant and the arch-angel; true of all their springs of being, all their sources of enjoyment, and the exercise of all their faculties; true of them now, and it will be equally true of them after millions of ages have rolled away. Admirable and unequalled as is the human body, viewed simply as a piece of mechanism, it has no power of self-existence. Like a watch, it is continually running down, and requires to be daily wound up. The divine hand fashioned it and put it in motion, and continually keeps it going. We are so constantly subject to the pressure of physical wants and infirmities, so feeble is the grasp and penetration of our intellectual faculties, so countless are the ungratified longings of our hearts, that we find it exceedingly difficult, even to conceive of an absolutely independent and self-existent being. Yet one such being there

* Coleridge's Biog. Lit. Vol. I., p. 80.

is, and only one. God exists in and of himself. He "hath life in himself." He is an inexhaustible fountain of life, ever flowing, yet ever full; his power is constantly exercised in creating and preserving and governing myriads of beings, yet without effort, diminution or exhaustion. His happiness, no less than his being, is entirely independent of his creatures. There was a period when neither men nor angels had an existence. God gave exercise and scope to his benevolent energy in their creation; but he was infinitely happy then, and doubtless would continue so forever, were they all completely annihilated. How utterly incompetent are we to comprehend the being of such a God.

There is another respect in which the mode of the divine existence is a profound mystery to us. We refer to the distinction of Father, Son, and Holy Ghost in the Godhead—the *trinitatis unitas*. Dr. Twesten* of the University of Berlin, after subjecting the doctrine of the Trinity to an original and thorough investigation, gives the following result as the scriptural basis of the doctrine: 1. That not only the Father, but also the Son and the Spirit have not a created but a divine nature; 2. That the divinity of the Son and of the Holy Spirit is not merely that of the Father, but that the Son is different from the Father, and the Holy Ghost from both; but yet, 3. That there is and remains only one God. Thus it appears that while the living and true God is essentially one, in some inexplicable and incomprehensible manner, he is three-fold. This is purely a doctrine of Revelation, and, as has been remarked, neither can nor ought to be proved *a priori* by natural reason;" yet there is in it nothing irrational, nothing contradictory. It is thoroughly interwoven into the whole texture of christian doctrine, and is strongly corroborated by christian experience.

What then, you doubtless will ask, is that distinction in the Godhead which the word *person* is meant to designate? I answer, without hesitation, that I do not know. The *fact* that a distinction exists, is what we aver; the definition of that distinction is what I shall by no means attempt. By what shall I, or can I define it? What simile drawn from created objects, which are necessarily derived and dependant, can illustrate the mode of existence in that being who is underived, independent, unchangeable, infinite, eternal? I confess myself unable to advance a single step here in ex-

* As translated in Bibliotheca Sacra, Aug. 1846.

plaining what the distinction is. *I receive the FACT that it exists, simply because I believe the scriptures reveal the FACT.* And if the scriptures do reveal the fact, that there are three persons in the Godhead (in the sense explained), that there is a distinction which affords ground for the appellation of Father, Son, and Holy Ghost; which lays the foundation for the application of the personal pronouns, *I, thou, he*; which renders it proper to speak of *sending and being sent*, of *Christ being with God, being in his bosom*, and other things of the like nature; and yet that the divine nature belongs to Father, Son, and Holy Ghost; then it is, like every other fact revealed, to be received simply on the credit of divine revelation. Is there any more difficulty in understanding the fact that there is a distinction in the Godhead, than there is in understanding that God possesses an undervived existence? With what shall we compare such existence? All other beings are *derived*; and of course, there is no object in the universe with whose existence it can be compared. To define it, then, is beyond our reach. We can approximate toward a conception of it, merely by negatives. We deny that the divine existence has any author or cause; and, when we have done this, we have not defined it, but simply said that a certain thing *does not* belong to it. Here we must rest. The boundaries of human knowledge can never be extended beyond this.

The distinction in the Godhead, which I have now mentioned, I ought to say here, we do not, and cannot consider as a mere subject of speculation, which has little or no concern with ardent piety, or the best hopes of the christian. We believe that some of the most interesting and endearing exhibitions of the divine character are founded upon it, and connected with it; and that corresponding duties are urged upon us, and peculiar hopes excited, and consolations administered by it.* Melancthon admirably observes, that when we find ourselves laid hold of by the word of the Gospel, we thus come to know the Word who was in the beginning; thereby, too, we know the Father, who sends this word, not once, but constantly, into the world; and we are at the same time filled with an assurance and joy, which are the work of the Holy Ghost. We observe,

* See Prof. Stuart's Letters to Dr. Channing on the Divinity of Christ. Letter II.

III. *That man cannot obtain a complete knowledge of God's Attributes.* The Bible nowhere gives us a list of the divine attributes, nor does it furnish a full description of those to which it incidentally alludes. Theologians are not agreed as to their number. Some would admit of no attribute but *love*. It is obvious that the qualities of a substance are as numerous as the different kinds of effects it produces. So God's attributes must be as numerous as the different kinds of operations he performs. The attribute of *mercy* so very dear to us, was unknown before the fall; for there was no occasion for its exercise. But in regard to those attributes with which we are acquainted, our knowledge is limited and defective. Who, for instance, can comprehend the *eternity* of God? Who can properly conceive of his *Omniscience*, seeing the end from the beginning, and so shaping all his complicated plans as to work out the highest good of his moral universe? Who can grasp the idea of his *Omnipresence*? "The heaven of heavens cannot contain him." "The thunder of his *power* who can understand?" Who measure the length and breadth of his *love*? And who can fathom the depths of his *wisdom*? "It is high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." It is no valid objection to this view, that we cannot worship God aright unless we know his attributes perfectly. We know enough for practical purposes. The intelligent Sabbath-school scholar may worship God as sincerely and acceptably as the devout christian philosopher. "The idea of the Supreme Being," says the eloquent Robert Hall, "has this peculiar property: that as it admits of no substitute, so from the first moment it is formed, it is capable of continual growth and enlargement. God himself is immutable; but our conception of his character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred to it new elements of beauty and goodness; by attracting to itself, as a centre, whatever bears the impress of dignity, order, or happiness. It borrows splendor from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe."

IV. *Man cannot obtain a complete knowledge of the works of God.* He is not only "wonderful in counsel," but "excellent in working." "The works of the Lord," says the Psalmist, "are great, sought of all them that have pleasure

therein." We boast of this as the age in which the prediction is fulfilled, "Many shall run to and fro, and knowledge shall be increased." And certainly our advantages are many and great. We ought to rejoice in the progress of science and the diffusion of useful knowledge. But the best educated and best furnished minds, are limited in their range of thought and inquiry, and verify the sentiment of the poet, "Much learning shows *how little* mortals know."

The works of God may be comprised in creation, providence and redemption, and in each of these departments there is much that to us is inexplicable, and still more that lies entirely beyond the boundaries of our knowledge. The account of the creation given us in the Bible is very concise; only a summary view. There are many things pertaining to the history of our own planet and its inhabitants, of which we are ignorant. Some portions of its surface, as, for instance, the interior of Africa, are almost wholly unknown. Still less do we know of the internal structure of our earth. We know not but that it may be a liquid mass of fire. Perpetual fires may be rolling beneath our feet. Else whence those numerous volcanoes in every quarter of the globe, ever active, surging, thundering, pouring forth rivers of fire and clouds of smoke? "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." The ingenuity and intrepidity of the miner have penetrated into regions where the vulture's keen eye cannot pierce, and from which the daring lion is debarred; yet who can conceive what undiscovered treasures still lie buried in the bowels of the earth? What the ancient philosophers considered as the four elements, have been dissolved by modern chemists. Botanists have discovered and described over fifty thousand different species of plants; yet not one of them can tell so simple a thing (apparently) as how a plant grows. Naturalists have done much to extend our acquaintance with natural history; but still there are, doubtless, many species of birds, beasts, fishes, reptiles and insects, entirely unknown. And then, if we turn our attention to our own structure, we are a mystery to ourselves. Truly we are fearfully and wonderfully made. We know no more how the bones do grow, than the wise man did thousands of years ago, nor can we tell how animal heat is communicated to the body, nor where the seat of life is, whether in the blood, the brain, or somewhere else, nor how

a volition moves the arm, nor how a brain-fever deprives the mind of reason. But our earth is but a speck, compared with the immensity of the Creator's works. Notwithstanding the immense and marvellous developments of Astronomy, perhaps the most intelligent philosopher on earth has no adequate idea of the extent of creation. Millions of worlds have already been discovered. New discoveries are made every year, and as the facilities for the purpose are multiplied, probably thousands of worlds now unknown, will be brought within the range of human observation, and probably thousands more will never be known to the dwellers on "this dull planet." Take a single fact in illustration and confirmation of this remark. The renowned astronomer, Sir William Herschel, while exploring the region of the heavens called the milky-way, states that "in one quarter of an hour's time, there passed no less than *one hundred and sixteen thousand stars* through the field of view of his telescope." It is generally understood among astronomers that "the milky way derives its brightness from the diffused light of bodies each of which may be equal to that of *Lyra*" (which has a diameter that would nearly fill the orbit of *Uranus*.) "Twenty-five hundred nebulae and clusters of stars have been observed by Sir John Herschel; and an unknown number more remain to be observed. In some of those which he has examined, 'ten or twenty thousand stars appear compacted or wedged together in a space not larger than a tenth part of that covered by the moon, and presenting in its centre one blaze of light.' The number of the distinguishable telescopic stars of the milky way, has been estimated at eighteen millions. But beyond the milky way of stars, and almost at right angles with it, there is a milky way of nebulae. A nearer approach might resolve these into clustered myriads of stars, and reveal another milky way beyond. Let us try to imagine the distance of one of the star-clusters in the nearer milky way. The earth is ninety-five millions of miles from the sun. *Uranus* is nineteen times further. The great comet of 1680 recedes about forty times further than *Uranus*, or about twenty times beyond the orbit of *Neptune*, and requires, according to *Encke*, eighty-eight hundred years for its revolution. The nearest fixed star is supposed to be two hundred and fifty times farther from the sun than this comet at its greatest distance, while the star *'Centauri* is eleven thousand times, the star *sixty-one Cygni* is thirty-one thousand times, and the star *'Lyrae* is forty-one thousand six

hundred times more distant than Uranus ; so that light travelling at the rate of about one hundred and seventy thousand miles a second, would be three years, nine months and a quarter, and twelve years, in reaching us from these bodies, respectively. But if each of the stars in a nebulous cluster be a sun, and if they be separated by intervals equal to that which separates our sun from the nearest fixed star, light would require thousands of years in order to reach us from such a distance. The rays of light of the remotest nebulae must have been about two millions of years on their way. They are, therefore, as Humboldt remarks, "the voices of the past which reach us. It has been well said, that with our mighty telescopes we penetrate at once into space and into time. Much has long disappeared from those distant regions before it vanishes from our view, and much has been newly arranged before it becomes visible to us." But were the means of vision which enable us to behold that remote point to be doubled, who can imagine that we should not see other clusters burning at as great a distance beyond it, as it is beyond us ; and that were we to be transported to that remoter system, we should not behold similar untermated collections of suns and systems as far beyond?"* Amid these sublime revelations of the telescope, who can help looking up and exclaiming :

"These are thy glorious works, Parent of good—
Almighty! Thine this universal frame,
Thus wondrous fair: Thyself how wondrous then!"

The age, connections, and movements of these countless bodies, together with the changes that have taken place in them in the lapse of ages, are matters wholly unknown to us. Nor can we tell certainly whether they are inhabited or not, much less what sort of beings, if any, dwell there.

And then there are those interesting and mysterious bodies, the comets, about five hundred of which have appeared since the commencement of the Christian Era, what do we know about them? Of what kind of material are they composed? What is the object of their visit to us? Whither do they go when they pass beyond the limits of our solar system? What purposes do they subserve in the providential government of God? What relation do they sustain to other worlds and systems of worlds? Tell if thou canst, and show that thou art wiser than either Newton, Halley or Herschel. Suffice

* Harris' Pre-Adamite Earth, pp. 122, 123.

it to say, that all that has ever been offered on these topics, is mere conjecture.

We next advert to Divine *Providence*: this embraces all that God does in preserving and governing the world; and to have a complete knowledge of this subject, we must know,
 1) All the *events* of providence. This is impossible. Man cannot find out all the works that are done under the sun.
 2) Then we must know all the *means* and *instruments* which God employs in accomplishing his purposes, which is another impossibility.
 3) And further, we must know the *designs* with which all events are ordered. On all these points scripture, history and science shed some light; but there is much our finite minds cannot comprehend, especially in God's manner of dealing with moral evils, and we can only exclaim with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

And what shall we say of *Redemption*? This, in some respects, is perhaps the most unsearchable of all God's works, embracing as it does, a series of dispensations, extending through four thousand years. The plan itself, and the means used for its accomplishment, are entirely different from what man's wisdom would or could have devised. And who can trace out its results in this world and that which is to come? Who is authorized to say that the benefits of Christ's death are confined to this world and to the human race? Does not the apostle Paul intimate that other worlds are interested, when he says, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God?" The following observations of an English Prelate* on this point, are as pertinent and sensible as they are eloquent. "It is, I believe, generally taken for granted, that it was for the human race alone that Christ suffered and died; and we are then asked, with an air of triumph, whether it is conceivable, or in any degree credible, that the eternal Son of God should submit to so much indignity, and so much misery, for the fallen, the wicked, the wretched inhabitants of this small globe of earth, which is as a grain of sand to a mountain; a mere speck in the universe, when compared with the immensity of worlds and systems of worlds, which the sagacity of a great modern astronomer has discovered in the boundless regions of space.

* Bishop Porteus' Sermons, Vol. II., Ser. 3.

"But on what ground is it concluded that the benefits of Christ's death extend no further than to ourselves? As well might we suppose that the sun was placed in the firmament merely to illuminate and warm this earth that we inhabit. To the vulgar and illiterate this actually appears to be the case. But philosophy teaches us better things: it enlarges our contracted views of the divine beneficence, and makes us acquainted with other planets, and other worlds, which share with us the cheering influence, and the vivifying warmth of that glorious luminary. Is it not, then, a fair analogy to conclude, that the great spiritual light of the world, the fountain of life and health and joy to the soul, does not scatter his blessings over the creation with a more sparing hand? And that the Sun of Righteousness rises with healing in its wings to *other orders of beings* besides ourselves? Nor does this conclusion rest on analogy alone. It is evident from scripture itself, that we are by no means the only creatures in the universe, interested in the sacrifice of our Redeemer.—Ephes. 1: 10; Col. 1: 16-20.

"From intimations such as these, it is highly probable that in the great work of redemption, as well as of creation, there is a vast stupendous plan of wisdom, of which we cannot at present so much as conceive the whole compass and extent; and if we could assist and improve the mental, as we can the corporal sight; if we could magnify and bring nearer to us, by the help of instruments, the great component parts of the spiritual, as we do the vast bodies of the material world, there can be no doubt, that the resemblance and analogy would hold between them in this, as it does in many other well-known instances; and that a scene of wonders would burst in upon us from the one, at least equal, if not superior, to those which the united powers of astronomy and optics disclose to us in the other."

V. *Man cannot obtain a complete knowledge of God's purposes.* "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isai. 55: 8, 9.) God's "thoughts" in this passage are doubtless identical with his purposes or plans of government, and his "ways" with the manner of their execution. God's plans are not only different from ours, but from what we should expect his plans to be. Our profoundest, sublimest, most extensive plans are exceedingly contracted, when compared with the divine plans.

They embrace but a few objects, individuals and events, and are necessarily limited to a few years. God's plan, on the contrary, comprehends not only all things and all events, but all his creatures and all their actions, and extends from everlasting to everlasting.

Reasoning from what we know of the holy and benevolent character of God, we should naturally suppose that his plans would exclude everything inconsistent with perfect holiness and unmingled felicity. But we find that God has adopted a system which includes a vast amount of physical and moral evil, and when asked why he has done so, we can only reply, "Even so, Father, for it seemed good in thy sight."

"Shall little, haughty ignorance pronounce
His works unwise, the smallest part of which
Exceeds the narrow vision of her mind?
As if upon a full proportioned dome,
A critic fly, whose feeble ray scarce spreads
An inch around, with blind presumption bold,
Should dare to tax the structure of the whole!"

We should rest satisfied with the system, not because we comprehend it, but because it is *God's* system. It is the product of infinite wisdom and goodness, and we have every reason to believe that it will prove in the end, the very best possible.

If we cannot comprehend the plans of God as they have already been executed in our world, still less can we know what he *intends* to do hereafter. And yet this is necessary to a complete knowledge of God. We naturally anticipate future events, particularly such as affect our own character and happiness, with some degree of interest and solicitude. We would like to tear away the dark curtain, which hides the future from our view, and penetrate into the secret counsels of the divine mind. But "he giveth no account of any of his matters." In this respect the tallest archangel and the humblest peasant occupy the same level; neither knows "what shall be on the morrow." What Christ says of the day of Judgment, may be applied to any other future event, not specially revealed. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It is enough for us to know that "the Judge of all the earth will do right," and that "though clouds and darkness are round about him, justice and judgment are the habitation of his throne."

And now, having finished the discussion of our subject, to what practical uses shall we apply it?

I. *It shows how idle are the fancies of those who would exclude all mystery from religion.* "A religion without its mysteries," says Robert Hall, "is like a temple without its God." Why object to mystery in the Bible rather than in nature and in science? Did the Bible contain nothing inexplicable, nothing above the ordinary apprehension of men, this might be used as an argument against it; for it would not be in accordance with the analogy of nature. To believe any doctrine merely because it is mysterious, is weakness; to reject it for a similar reason, is irrational; while to cast a veil of mystery over things sufficiently plain in themselves, is naught but superstition.

The following remarks of a living author, are so just and true, and apposite, that the candid reader will require no apology for the length of the quotation. Speaking of the Incarnation, he says: "The difficulty to the intellect is not greater than is found in a thousand things beside; things, too, which all men instantly admit. Indeed, there are no subjects, whether in the science of matter or of mind, which are not environed with difficulties. Inquiries can be started upon all matters of abstract and philosophical speculation, beyond the grasp of the finite intellect; nay, more, a child may ask questions about himself, or about the world around him, which baffle the profoundest thinkers. 'A grain of sand,' says the philosophical Vinet, 'is an abyss.' Everything, indeed, in the whole range of animate and inanimate nature, is associated directly or indirectly with mysteries; every question in philosophy and morals can be run up to some insuperable difficulty, where the intellect must stop and confess its ignorance. Light and darkness, knowledge and mystery are associated in all the speculations of the finite mind. The day rests in the bosom of night. The stars are set in a firmament of gloom.

"Our knowledge, so far as it goes, may be definite, and the language in which it is expressed, clear and intelligible; yet that knowledge, like the segment of an infinite circle, links itself, at all points, to mysteries. Facts may be ascertained, and constantly recognized, in the ordinary avocations of life; but, as to their origin and mode of existence, we may be plunged into the deepest ignorance. Furthermore, some of these facts may appear to involve contradictions, and give rise to inquiries, before which the mightiest intellects fall prostrate. The science of mathematics, even, involves the infinite, and, in some cases, the impossible! It recognizes

this sublime contradiction, that there may be two lines which ever approach, but never meet, and, finally, loses itself in the boundless depths of the 'infinitesimal calculus.' If chemistry does not involve, it certainly suggests the infinite. It has its agents imponderable and universal; its permanent basis, or substance (*id quod stat per se*) in which all physical qualities adhere; its infinite divisibility of body, with its definite and immutable atoms. What is matter? what its essence and mode of existence? what its origin and its end? How does it link itself to spirit, and how can it give and receive impressions and motions? It seems essentially diverse from spirit, and yet they act and react upon each other. Matter, as it exists in space and time, the product of an infinite mind, 'from whom are all things,' is one of the profoundest mysteries that ever engaged the attention of thoughtful men. What, moreover, is mind-spirit, especially as uncreated and eternal? What is our own mind, that mysterious something, which thinks, and feels, and wills, and suffers, and rejoices? What are its nature and essence, its mode of existence, its ineffable relation to God, and the creation around it? What, even, is the union of body and soul? How are they linked, and what strange power causes them to act in harmony? . . .

But if these things occur in human science, what may we not expect in divine? If man is a mystery, what is God? If the life that now is, presents enigmas and secrets the most profound and awful, what shall we find in the life to come? If with propriety we can say, great is the mystery of nature, *mind* is manifest in *matter*, may we not, with still greater propriety exclaim, *Great is the mystery of godliness, God was manifest in the flesh!*

Had christianity been a system without a mystery, no thoughtful man could believe it. Every such man, hungering after the perfect and the eternal, must rejoice that faith and adoration can advance, where science and philosophy are compelled to pause. Sometimes, nay, during his whole life, he may walk in darkness, but the stars are overhead, and the dawn of everlasting day is yet to break upon his vision. In the Gospel there are mysteries; but how magnificent and thrilling! Shadows, but shadows from the infinite, shadows gloriously penetrated with light supernal. How profound the secret of the Godhead, especially of the Godhead incarnate; but how august, how beautiful! Dark, indeed, but dark from excess of light; and it is only in lowliness and adoration we can see it, or feel it, in its all-transforming power. The high-

est intellects have adored it! Millions upon millions have trembled with joy under its influence. In the night of time, these voyagers, storm-driven upon the ocean of life, have looked upon the infinite depths above them, and beheld 'that glory-beaming star,' radiant as at the first, when it was hymned by the angels on the plains of Bethlehem, and under its guidance have passed on, through tempest and darkness, to the haven of everlasting rest."*

II. *Our subject should inspire us with profound reverence and humility.* "Vain man would be wise, though man be born like a wild ass's colt." It was by pride our first parents lost their original innocence, and with it the joys of Paradise. Aspiring to be like God in knowledge, they dared to violate his positive command. God has set bounds to the human understanding; yet there are some men who "dare to rush in where angels fear to tread." An individual of this class once asked John Calvin "*what God was doing before he created the world?*" "Building a hell for the over-curious," was the prompt reply of the stern reformer.

"We have much inquiry," says Cudworth, "concerning knowledge in these latter times. The sons of Adam are as busy now as ever himself was about the tree of knowledge of good and evil, shaking the boughs of it, and scrambling for the fruit; whilst, I fear, many are too unmindful of the tree of life. And there be now no cherubims, with their flaming swords, to fright men off from it, yet the way that leads to it seems to be solitary and untrodden, as if there were but few that had any mind to taste the fruit of it. There be many that speak of new glimpses and discoveries of truth, of dawns of gospel light, and no question, but God hath reserved much of this very evening and sunset, for in the latter days knowledge shall be increased. But yet I wish we could, in the meantime, see that day to dawn, which the apostle speaks of, and that day-star to arise in men's souls." We would not say a word in disparagement of the human intellect; nor are we indifferent to the progress of science. We rejoice in the spread of useful knowledge, and would do every thing in our power to encourage a spirit of legitimate inquiry; confident that the tendency of true science will always be to support true religion. God has commanded us

* Theophany, or the Manifestation of God in Jesus Christ, with a supplement touching the Theories of the Rev. Dr. Bushnell. By Rev. Robert Turnbull, D. D.

to grow in knowledge, as well as in grace. A correct knowledge of divine things is adapted to produce profound veneration and humility. Such is the effect it had upon holy men of old. "I have heard of thee," said Job, "by the hearing of the ear; but now mine eye *seeth* thee; wherefore I abhor myself, and repent in dust and ashes." Said David, "When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?" And some of the greatest philosophers of modern times, have evinced a similar spirit. Among the devotional writings of Lord Bacon, are some which breathe a very humble, reverent and devout spirit. In the latter part of his life, after some bitter experiences of misfortune, he wrote "a Prayer or Psalm," which for beauty, fervor, pathos, deep penitence, strong confidence in God, and cheerful submission to his will, may be compared with the penitential psalms of David. In this psalm he says, "Thy creatures have been my books, but thy scriptures much more; I have sought thee in the courts, fields and groves, but I have found thee in thy temples."

Sir Isaac Newton was remarkable for his modesty and humility. Whilst thousands were eulogizing his wonderful discoveries and inventions, and enjoying the fruits of his labors, he observed, near the close of his useful and brilliant career, "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

The Honorable Robert Boyle, says Bishop Burnet, "had the profoundest veneration for the great God of heaven and earth, that I ever observed in any person. The very name of God was never mentioned by him without a pause, and a visible stop in his discourse; and the tenor of his philosophical and theological writings is in complete unison with these traits of character."

"I envy," says Sir Humphrey Davy, "no quality of the mind or intellect in others; not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence,

the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to Paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blessed; the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay and annihilation." Thus whilst the tendency of superficial knowledge is to puff up, a more thorough study of God's character and works, yields as its legitimate fruits, veneration, charity and humility, "the richest pearl in the christian's crown of graces." To appropriate the beautiful and truthful lines of Montgomery:

"The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that does most sweetly sing,
Sings in the shade, when all things rest!
In Lark and Nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down-
The most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility."

ARTICLE II.

THE FALL OF THE ANGELS.

*An Exegetical Examination of Jude v. 6, and 2 Pet. ii. 4.
By Dr. C. F. Keil.*

Translated from Rudelbach and Guericke's Zeitschrift, by Prof. F. A. Muhlenberg, Jr.

In my article in the second number of the sixteenth year of this magazine, upon the marriages of the sons of God with the daughters of men, I endeavored to show that the opinion maintained by several theologians, believers in revelation, of the present age, of a sexual intercourse of fallen angels with the daughters of men, was derived from the spurious book of Enoch, was a product of Gentile Judaism, and found no exegetical confirmation in the narrative Gen 6: 1-4. Besides, I admitted as possible, and even as probable, that this legend

of Enoch about the *aporia* of the angels, and the punishment they met with, was presupposed in the book of Jude to be known, and there cited, together with other divine retributions, as a fearful warning, that even exalted sinners cannot escape the righteous judgments of God.

As Jude, in his brief epistle, not only cites (v. 14) a prophecy of Enoch, which is found in the spurious book of Enoch, and therefore, in any case, was acquainted with this book, or the traditionary truths contained in it, but also in v. 9, communicates a tradition which can only be found in apocryphal narratives, the supposition is very natural, that he was also acquainted with the legendary narrative of Enoch of the fall of the angels, and their marriages with the daughters of men, and inasmuch as this legend was probably regarded in the circle of his first readers as established truth, made use of it in a hortatory way, as a warning against sins of impurity. But upon a closer examination of the epistle of Jude, I must also remove from this hypothesis about the angels, the support which it claims to derive from this testimony of an apostle. For though this supposition may, from the outset, appear to be very natural and easy, it can lay claim to probability and certainty only then, when the words in which Jude describes the sin of the angels, furnish a distinct reference to that legendary narrative from Enoch. If such a reference cannot be shown to exist in his words, we are not allowed arbitrarily to introduce it, unless we wish to make ourselves guilty of changing interpretation into interpolation. For even though there should be no doubt of the acquaintance of Jude with that tradition from Enoch, still it is very questionable whether he received it as true, and in accordance with scripture, or made use of it *per accommodationem*, as an *argumentum ex concessis*, for hortatory instruction. This question, however, can only be brought to a satisfactory decision, by an unprejudiced exegetical elucidation of the passage in Jude having reference to it, and the kindred one in 2 Pet. 2: 4.

Both passages read as follows:—"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment."—2 Pet. 2: 4. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."—Jude v. 6. That both passages treat of the same fall of the angels, is so generally admitted, as to require

no further proof. The christian church has always, with almost entire unanimity, understood them of the fall of the angels in general, or of the revolt of Satan and his angels from God. Hugo Grotius was the first who cited the fragmentary traditions contained in the book of Enoch as parallels, and interpreted the verses in question as having reference to the sin of the angels mentioned in this apocryphal narrative, who left heaven and descended to earth, for the purpose of lying with the daughters of men. But it is only recently that this interpretation has received more favor, as Hofmann* and others have stated it as positive truth, and maintained with great confidence, that the expressions of Peter and Jude, both in reference to the sin, and also the punishment of the angels, did not at all suit for Satan and his angels. Both points we will now examine.

I. The *ἀγγέλων ἀμαρτησάντων* of Peter does not state anything as to the character of the transgression, which would strike us as singular, in reference to so peculiar a sin as that mentioned in the book of Enoch: besides, the very general mode of expression made use of, compels us positively to assume, that Peter speaks of the sin of the angels in general, and that he had not any acquaintance with a particular kind of sin by a small number of angels.†

Jude speaks more plainly of this sin in the words: *μη ἐπρίσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οὐρανόν*, in which the second positive clause defines more accurately the first negative one. By *ἀρχή* we do not understand their original condition, but "principality," that eminent position in authority and power in heaven, which was assigned them by

* Scriptural Proof, I. p. 374 sq.

† Even Dietlein observes upon 2 Pet. 2: 4, (p. 149) "Peter speaks not as though he thought only of some angels who had fallen at the end of the *ἀρχαῖος κόσμος*, but as though he knew, with the exception of those who sinned at that time, of no others who had fallen. The absence of the article proves nothing to the contrary. If we translate on this account, "fallen angels," we would be obliged also to translate, "an ancient world." Much more can be said: the very absence of the article shows that Peter had in his mind the angels who had fallen then, as the sum total of the fallen angels in general." But when this learned man maintains, notwithstanding, in another passage, "that Peter joins together as one and the same occurrence, the judicial imprisonment of the angels, with the deluge of Noah," he himself gives up this opinion, incorrectly deduced from v. 9, whilst p. 155 he says: "As to the relation of the judgments mentioned in v. 4 & 5, Peter does not decide whether they belong together, or whether the first belongs to a still more ancient world."

their Creator. As they did not keep their own eminent position, assigned them at their creation, they left, at the same time, their *ἰδίων οὐκ ηὐχέρειον*.^{*} So likewise man, as he did not keep or maintain his superiority on earth, in consequence of a violation of the divine command, lost his *ἰδίων οὐκ ηὐχέρειον* i. e. not only Paradise, but also the holy body of innocence, so that he needed a covering for his person, and will continue to need it, until he shall, at some future time, be clothed upon with *οὐκ ηὐχέρειον ἡμῶν ἐξ οὐρανοῦ*. As we have no other passages of scripture upon the fall of the angels, which can be of any service to us, and as even the revolt of Satan from God, is nowhere in the scriptures recounted, but only assumed, (1 John 3: 8. John 8: 44.) we are, of course, not able to determine anything certain concerning the ἀρχὴ and the *ἰδίων οὐκ ηὐχέρειον* of the angels: but this much is, notwithstanding, clear, that we are not authorized, by the traditions of the book of Enoch, to interpret the expression ἀπολεπεῖν τὸ ἰδίον οὐκ ηὐχέρειον, of a descent of the angels to earth, for the purpose of defiling themselves with women. When, therefore, Hofmann (p. 377) remarks: "it suits well to say of those angels that they deserted their own habitation, *exchanged for another, the natural mode of existence peculiar to them as spirits*; but would not at all suit as a representation of the fall of Satan," we must reject this interpretation as gratuitous interpolation. For the desertion of their *ἰδίων οὐκ ηὐχέρειον* does not include within it "a change into a different kind of creature," as Hofmann paraphrases the words quoted.

It is thought that authority is found for this assumption in the seventh verse of Jude: "even as Sodom and Gomorrah, and the cities about them, in like manner, (τὸν ὁμοιον τρόπον τοῦτοις) giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Here, according to Hofmann (p. 376) Jude says, "that the Sodomites, like them, indulged in fornication, and went after strange flesh. But as to the comparison of the Sodomites with these angels, it can be found only to exist, if the words τὸν ὁμοιον τρόπον τοῦτοις have reference, not to those degenerate christians whom Jude subsequently

^{*} According to 2 Pet. 2: 4; Jude 6, angels sinned inasmuch as (from inflated self-exaltation and restless ambition, cf. 1 Tim. 3: 6. Jas. 4: 6. Matt. 4: 9.) faithlessly trifling with the dignity of their original position, they withdrew from the sphere of life and official position properly belonging to them. J. T. Beck, Die Christl. Lehr-Wissenschaft. Th. I. (1841) p. 252.

describes, but to the angels before mentioned. But scarcely any individual will be found to doubt that this is the natural, nay, as the author adds, *ἐπὶ οὖν πνεῦσι καὶ οὐροῖς*, the only possible reference of *τούτοις*. The Sodomites changed the natural sexual intercourse, for that which was against nature, just like these angels, who perverted the relation between spirits and men, into an unnatural relationship, and had intercourse with that flesh for which they had not been created." But even though *τούτοις* cannot be correctly referred to degenerate christians, it does not at all follow, therefore, that this *pronomēn* must necessarily have reference to the angels mentioned in v. 6, as though no other were conceivable. For Calvin thus interprets: *quum dicit, vicinas urbes in similem cum illis modum scortatos esse, hoc non ad Israelitas et angelos, sed mutuo ad Sodomam et Gomorrhā refero. Nec obstat, quod pronomēn τούτοις masculinum: nam ad incolās potius quam ad loca Judas respicit.** Huther also quite impartially observes: "*τούτοις* can be referred quite grammatically to Sodom or Gomorrhā, (or per synesin to the inhabitants of those cities, so: Krebs, Calv., Hornej., Vorst, and others.)" "But with this construction," he adds, "the sin of Sodom and Gomorrhā would be only alluded to indirectly." A thought perfectly inconclusive, which may be used with much greater propriety against the reference of *τούτοις* to the angels. For with this construction, the sin of the angels would also be given only indirectly. If we inquire, however, which is the more probable, whether Jude had indirect reference to the sin of Sodom and Gomorrhā, or the transgression of the angels, a decision in favor of the first, and against the second, will without doubt be made, when we consider that the sin of the angels is nowhere described in any part of the Old or New Testament, whilst on the other hand, that of Sodom is so explicitly stated for all subsequent times, in Gen. 19: 4, sq., that this sin of the flesh has received the name of sodomy, and the same kind of transgression must be assumed for the other cities of the vale of Siddim, (Gomorrhā, Admah and Zeboim, Deut. 29: 22.) not only because they were destroyed by the same judgment, but can be taken for granted of Gomorrhā, according to Gen. 18: 20, and must be also of the two others, in accordance with Lev. 18: 22-24. If Jude had had the *πέπρετα* of the angels, mentioned in the traditions

* Cf. The entirely similar construction, Luke 10: 13; and Winer's Gram. of N. T. Idioms, § 47, p. 416, 5th ed.

of Enoch, in his mind, he would have expressed himself more definitely, as he has done in v. 9, concerning the traditionary statement of the contest of Michael with the devil, and in v. 11, about the predictions of Enoch.

From this consideration alone, we are compelled to refer τὸν ὁμοίαν τρόπον τοῖτοις to Sodom and Gomorrha, and to think that Jude knows nothing about the sodomitic impurity of the angels, but only asserts that the neighboring cities (viz, Admah and Zeboim,) committed whoredom in the same way with Sodom and Gomorrha. This view of the passage in question is also required by the context, and thus shown to be the only admissible one. Three instances of transgression which brought destruction with them, are held up before christians: *a*) The unbelief of the Israelites, which brought upon them the judgment of death in the wilderness, *b*) The transgression of the angels, for which they are confined in everlasting chains under darkness, unto the day of judgment, *c*) The sin of Sodom, Gomorrha, and the neighboring cities, which were destroyed by fire from heaven. These three cases Jude has arranged neither in the order of time, nor in simple juxtaposition with each other, but he has appended the second case (the sin of the angels) to the first (the unbelief of the Israelites) by the particle *καὶ*, corresponding to the Latin *que*, denoting something additional;* on the other hand, he has placed the sin of Sodom, &c., by the introduction of the particle *ὡς* in v. 7, as correlative to the *ὅτι* of v. 5, as a second principal case, in coördinate position with the transgression of Israel and the angels as the first great instance.† From this logical connection of the three cases, it is clear that Jude made choice of his examples with reference to the sins of the false teachers he was opposing, and he arranged them in such a way, that the two prominent sins of the false teachers should be designated, on the one side, the τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνέσθαι (v. 4) or the κυριότητα ἀθετεῖν δόξας δι' βλασφημίαν (v. 8) on the other side, the τὴν τοῦ θεοῦ ἡμῶν χάριν μεταθίναν εἰς ἀσέλιαν (v. 4) and the σάρκα μαινεῖν (v. 8), and the judgments of God against both be exhibited. The reason

* Cf. Winer's Grammar, p. 516.

† Huther upon v. 7, says: *ὡς* is here not to be explained with Semler, Arnaud, and others, by *similiter*, (or with Luther by "as also") nor to be united with *ὁμοίως* of v. 8; it is much more dependent upon *ἐπὶ μνησας βούλομαι* of v. 5, and put in coördinate relationship with the *ὅτι* immediately following: it corresponds with the German *wie* as synonymous with *dass*.

for the citation by the author of two cases, (the people of Israel and the angels) to represent the first kind of transgression, may be found in the fact, that the false teachers denied both God as *μόνον δεσπότην*, and also Christ as *κύριον*, and by this denial made themselves guilty of a double sin, inasmuch as they, like the Israelites, committed sin against *τὸν κύριον* (cf. *ὁ κύριος* = *πῦρ* v. 5), and like the angels against *μόνον δεσπότην*, God the Father. If this be the relation of these instances of the divine judgments, thus explained, it will be impossible to refer *τὸν ὅμοιον τρόπον τοῦτο* back to the angels, and ever to charge them with Sodomitic impurity.

The expressions also of our epistles, as to the punishment of the angels who transgressed, do not compel us to adopt such an opinion. The defenders of that view, it is true, bring forward as conclusive, "the difference between the expressions concerning the condition of Satan and his angels, and those in reference to that of the spirits intended by Peter and Jude." Of the angels who sinned it is said: "God did not spare them, but placed them below in the profoundest abyss in chains of darkness, where they are confined until the ultimate determination of their destiny." This "is far different from that which is said of Satan, who loves darkness, and holds it as his domain (Col. 1: 13), or of the *πνευματικοί* τῆς πορνείας, who are *ἐν τοῖς ἰουδαίοις*. (Eph. 6: 12)."^{*} There is manifestly a difference in these expressions, inasmuch as the passages cited in reference to Satan and evil spirits, treat of their position as regards the present world of mankind, of the sway they exercise upon the earth; on the contrary, Peter and Jude speak of the transgression of the angels, and of the state of punishment into which they have in consequence fallen. But this difference would have the conclusiveness as a proof which is claimed for it, only in case the destined punishment of the angels involved a condition or such a mode of existence for them, as would exclude them from exerting any agency among men: if the strong assertion of Hofmann, that "history has reference to this present world, he who is confined beneath in chains, has no part in it—is separated from it," were unquestionable truth. But against this, very weighty considerations present themselves. That the chains of darkness (*σεσφαι ζόφου*) and confinement in everlasting chains under darkness (*δεσμοῖς αἰδίοις ἐπὶ ζόφου τηρεῖσθαι*) are not to be

^{*} Hofmann Scriptural Proof, I., 375, 376.

taken so strictly in a material and local sense, can be seen even from Sap. 17: 2, 17. Even Dietlein, who thinks we must understand the chains of darkness in a local, corporeal sense, and who speaks of chains "lying prepared in that place (Tartarus) and correspondent with its nature," still considers it necessary to add: "not of such a locality and of such a confinement in this place, as would require an exclusion from or inability of motion through the space occupied by us." This limitation, therefore, which the interpretation of these words in a local and corporeal sense requires, if we do not wish to fall into inconsistent and unscriptural suppositions, itself satisfactorily shows, that these subjects and states cannot be explained in accordance with the ideas of space and matter we have on this earth, but by the chains of darkness, we are to understand only chains or bonds which the darkness (*ὁ ζῆλος*) imposes upon those who have it as their abode. Even the word *ταπρώσις* used by Peter, does not at all imply a removal to a place, which would prevent all active agency upon earth. *Ταπρώσις* can indeed mean, to cast into Tartarus, or "to make an inmate of Tartarus," but also merely to remove into the condition of Tartarus. The scriptures frequently make mention of heaven and hell (*ἄδης, ἄβυσσος*—for *τάραρος* is not found in the New Testament, but only in Job 41: 24) *localiter*, so that heaven is represented as being above and hell as beneath the earth, but not unfrequently they use both ideas figuratively to designate those places of existence, or spheres of life, between which, existence and life upon earth forms an intermediate place, so that by the word heaven is expressed the realms of divine, godlike, glorious and happy life, (e. g. Eph. 2: 6; Phil. 3: 20.) and by hell, a state of existence without God, deprived of all divine influences. (1 Sam. 2: 6; Ps. 18: 6; Matt. 18: 9 et al.)

Heaven is not only the kingdom of light, but the sphere of divine life and happiness; hell not only the kingdom of darkness, but also the condition of misery and condemnation. By this twofold mode of expression, a one-sided idealism, which volatilizes all reality, is as much prevented, as a no less one-sided materialism and gross realism. By the use of the words heaven and hell in a local sense, space is fixed as a reality, which exists not only for our earth, or indeed only for our thought trammelled by connection with the body, but for the whole world, for all the creatures of heaven and earth, yes, so far as space has been created with the world as something necessary to it, also for God, as Creator and Governor

of the world. By the metaphorical use of both ideas, on the contrary, the misconception is avoided, as though the material limits of space which exist for this earth and its creatures, also subsisted for the world of spirits, as though heaven and hell were material spaces, which encompass and enclose the spiritual world, in the same way in which the inhabitants of the earth are encompassed and enclosed by space here upon the earth. Whosoever therefore does not desire to extend to the whole universe the idea of a material substance, confining everything to its mass, which holds good only in reference to this earth; whoever, with Hofmann, understands by heaven the condition of supramundane life and activity, or more correctly expressed, a life and agency extending beyond the limits of time and space, as known on earth, becomes guilty of a logical inconsistency, when he conceives of hell as "a beneath," from which no connection with our earth, nor agency upon its creatures by the spirits there found is possible. It is true, Hofmann does not say "whoever is beneath," but "whoever is beneath in chains," has no part in this earth's history. But as even material fetters and earthly bonds, by and of themselves, do not exclude the idea of all motion and activity, but only imply an obstruction of perfectly free motion, and a limitation of voluntary activity, what justification can be found for a representation so grossly material, as is the case in that conception of hell, as though it were a castle enclosed by stone walls, iron gates and bolts, and provided with fetters, to which the sinning angels were linked for eternity. Certainly not thus the scriptures. For when they speak of the gates of hell (*πύλαι τοῦ ᾗδου*), they mean only diabolical powers, who shall exhibit their enmity against, but not triumph over the church of Christ (Matt. 16: 18.) And as, notwithstanding, in the visions of the Apocalypse, the key to the bottomless pit is given to Satan, as a star already fallen from heaven to earth, and the pit itself is opened, so that the infernal army, with their king, the *ἀρχηγὸς τῆς ἀβύσσου*, who is called in Hebrew Abaddon, in Greek Apollyon, i. e., destroyer, ascends to the earth to torment those men who have not the seal of God on their foreheads.—Rev. 9: 1-11. Even these testimonies satisfactorily prove, that the infernal spirits have great influence in the history of the kingdom of God, which exists upon the earth.

As a general matter, we should not make the opposite localities of heaven and hell an impassable gulf for wicked angels, so long as it is a disputed point, where, in accordance

with the Scriptures, we are to assume the place of their abode to be, for even in very recent times, some place them in the region of the air immediately surrounding the earth, others in hell, and again, others in heaven.* And in fact, each of these views can be sustained by passages from Scripture; the first by Eph. 2: 2, where the domain of Satan is called *ἡ ἐκουσία τοῦ ἀέρος*, and the interpretation of Hahn, (p. 328) "the airy," i. e. "the power like the air," by which individual wicked spirits might be designated as not purely spiritual, but aeriform beings, i. e. those similar to spirits, will find approval with difficulty: the second, with less probability, by Luke 8: 31, and Matt. 8: 29, as these passages only prove that the Abyssus is the destined place of punishment for the wicked angels; with more, by Rev. 9: 11, in accordance with which the king of the infernal hosts, Abaddon, dwells in the Abyssus: the third, finally, by Job 1: 6, and particularly Rev. 12: 7, according to which, Satan with his angels, in consequence of a contest with the archangel Michael, is excluded from heaven. In accordance with these passages, each one of these views must contain a portion of truth, but no one of them alone can be defended as the doctrine of Scripture. The scriptural doctrine can be attained, only by uniting these separate, though connected and supplemental statements, into a complete and consistent whole.

As the scriptures merely take for granted the fall of the wicked spirits by transgression, and that of Satan as having occurred *ἀπ' ἀρχῆς* from the beginning (1 John 3: 8.) so they also give no further revelations concerning the immediate consequences of their rebellion against God, and the state of punishment into which they were thereby brought, but they treat mostly of the agency of the devil upon the human race. And even in reference to this latter point, the Old Testament, in accordance with the paedagogical character of this preparatory scheme of revelation, gives only isolated hints. Satan himself appears first in the book of Job (1: 6; 2: 1), which had its origin in the time of Solomon, as accuser of the good before God, and subsequently in Zachariah 3: 1, as the accuser of the high priest, Joshua, before the angel of the Lord, when he draws upon himself the curse of God. It is only after the appearance of the Son of God upon earth, that the kingdom and power of Satan are more clearly revealed to us. After having in vain tempted and endeavored to mislead

* Cf. G. L. Hahn. *The Theology of the N. T.* 1854. I. p. 332.

Christ, upon his death, which was the triumph over sin death and hell, judgment is passed upon the world, with which the casting out of Satan begins.* After the victorious exaltation of Christ to the right hand of the Father, a war arises in heaven between Michael and his angels, against the dragon and his angels, in which these latter are defeated, and the great dragon, the old serpent, who is called the devil and Satan, is cast down to the earth with his angels, and "their places are found no more in heaven."—Rev. 12: 7-9. But being driven out of heaven, Satan descends to earth in great wrath, and persecutes the church of Christ with all the powers and resources of darkness, because he knows that but a short time is allowed him.—Rev. 12: 12. For upon the appearance of the Lord in his glory, for the completion of his church upon earth, the dragon, the old serpent, is bound by an angel and closely confined in the bottomless pit for a thousand years, and only after the termination of this period, he is released from his prison for a short time, for the purpose of filling up the measure of his sins, by seducing all the heathen, Gog and Magog, into a final contest against the saints, and of bringing upon himself a complete overthrow, and everlasting punishment in the lake of fire and brimstone.—Rev. 20: 1-3, 7-10.

From this brief summary of the expressions of Scripture, it is at once clear, that the death of Christ, as the completion of the work of redemption, forms a turning point in the position of evil spirits with reference to God, and the divine government. Until Christ, Satan's power is victorious, after the death and resurrection of Christ, it is successfully opposed and continually limited in an increasing degree, until its final and complete overthrow. This contest, however, which John contemplates as a war of Michael with the dragon, is not to be looked at as limited to a particular point of time, but continues as long as the completion of the work of redemption in the *ecclesia militans*. It commences at that moment when Christ on the cross uttered that word *τετέλεσται*, "it is finished,"

* Cf. John 12: 31; *ὃν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλήσεται ἔξω*, where the future should be noted. Cf. also with this, John 16: 11, and Luke 10: 18, where Jesus, whilst the seventy disciples were casting out devils, saw Satan falling as lightning from heaven, i. e., saw in spirit the speedy overthrow of Satan's extended sway. The opposite interpretation of Hahn (342) "I saw Satan coming down with the rapidity of lightning from heaven to earth, to farther your work," finds no confirmation for this signification of *κίπτειν* in Rev. 9: 1, and besides, is in evident opposition to the context.

and ends with the visible return of Christ in the clouds of heaven, when his church, with her redemption completed, shall have fought the contest of her Lord (Col. 1: 24), and shall be removed, with her head, into the kingdom of glory. Then will Satan, with his infernal auxiliaries, be confined in the bottomless pit (*ἄβυσσος*), and his place in heaven no more be found, then his authority and power in heaven and on earth will have reached its termination, until the period of the final judgment, when he will undertake yet one last contest against the church triumphant of Christ, but meet with a total overthrow, and be consigned to eternal punishment in the fires of hell. It follows also, in the next place, from this, that the devil with his angels will continue in heaven until shortly before the commencement of the millenium; therefore, christians are obliged to fight *πρὸς τὰ πνευματικὰ τῆς πορείας ἐν τοῖς ἰσχυραῖς* (Eph. 6: 12).^{*} Notwithstanding, however, that heaven is the domain, whence they exert their power over the earth, still they belong already to hell, and in spite of their power, they are already bound with the chains of darkness, so that there is no discrepancy between 2 Pet. 2: 4; Jude 6, and the passages having reference to Satan and his angels. For the kingdom of Satan and his associates is the region of darkness, *ἡ ἐξουσία τοῦ σκότους* (Col. 1: 13), and the *πνευματικὰ τῆς πορείας ἐν τοῖς ἰσχυραῖς* are only *κοσμοκράτορες τοῦ σκότους τούτου* (Eph. 6: 12) but darkness has no communion with light. The kingdom of God, as the kingdom of light, stands in exclusive contrast with the kingdom of the devil as the kingdom of darkness. To this darkness, evil spirits since their rebellion against God, the source of light, have been consigned, and confined in it with everlasting fetters, because they continue their hostility against God and everything good. That their exclusion from the kingdom of light, and personal intercourse with God, does not first take place at the end of the world, but had its commencement immediately after their revolt from God, follows not only from our scriptural ideas of the divine holiness and justice, but may also be inferred, *per analogiam*, from the consequences which are revealed to us in Scripture, as consequent upon the fall of Adam.

Just as our first parents, immediately after their violation

^{*} *τὰ ἰσχυρά* can mean here only *heaven*, as Eph. 1: 3, 20; 2: 6; 3: 10; not merely the region of the air, but in consequence of the infiniteness and many meanings of the word *heaven*, chap. 2: 2, where the wicked one is called *ἡ ἐξουσία τοῦ ἄερος* "the prince of the power of the air," is readily united with it.

of God's command, were punished with death, and all men are confined forever in the bonds of death, if they do not allow themselves to be delivered by Christ: so likewise the sinning angels, with their chief, fell, immediately after their transgression, into darkness, (*τὸ σκότος, ὁ ζόφος*) and with it into hell (*ἡ ἀβυσσος, ὁ τάραχος*), only with this difference, that they have no redemption to expect, but only the judgment of everlasting condemnation.* But just as men, after their fall, did not immediately die, and were not at once buried in Scheol, but only excluded from personal intercourse with God in Paradise, and continued to live upon the earth to have time for repentance; so Satan and his angels were not at once thrust out of heaven and confined in the bottomless pit, but time and space were allowed them to fill up the measure of their sins, and to become ripe for destruction. The punishment of the wicked begins with Christ, with whom, in general, the *κρίσις* of the whole world, the complete separation of light and darkness begins, and continues throughout the whole period, between the first and second advent of Christ, until the great day of judgment, on which the *κατάκρισις* will be completed and closed for all eternity. The more, however, in this gradual progressing *κρίσις*, the light triumphs over the darkness, the more the accusers of men before God, are overcome by the blood of the Lamb, the more the salvation, and the power, and the kingdom of our God, and the dominion of his Christ is increased, (Rev. 12: 10) in the same degree is the authority and power of Satan limited, the more is he excluded from heaven, so that at last, he has power only to attack and persecute, but not to destroy the church of Christ on earth, because concealed from his persecutions in the wilderness (i. e. the heathen world) and there "nourished from the face of the serpent," unable to accomplish anything against those who hold fast the word and testimony of God.—Rev. 12: 12-17. When, therefore, Satan is represented (Rev. 20) as bound only at the second coming of the Lord, it does not in any degree stand in opposition to the "everlasting chains" of the wicked angels, for the simple reason that here the language has not only reference to his being bound and cast into the bottomless pit, but to such a confinement in it, as will entirely

* Nowhere do the scriptures, even in the most distant way, intimate, that God has had compassion upon, and instituted means of grace for the fallen angels, as he has done for men. Christ does not receive angels, but the descendants of Abraham.—(Heb. 2: 16.) Twisten Dog. I. p. 336.

prevent him, during the continuance of his imprisonment, from deceiving men. For the angel does not limit himself to the mere binding and casting of him into the bottomless pit, but it is also said, "and he shut him up and set a seal upon him." (Rev. 20: 3.) This confinement, depriving him totally of his power, is only the completion of his imprisonment in darkness, the chains of which he has carried since the time of his revolt from God; only the most acute stage of that imprisoned condition, in which he has been, and ever will be confined, until the final judgment.

The consequences of the fall of the angels, have been summarily stated, in a very conclusive manner by J. T. Beck, as follows: "Therefore, in consequence of their voluntary revolt from God, they have been given up to the imprisoning power of a limitless darkness, to the indissoluble bonds of an ever increasing alienation from God, where the life-dispensing, holy power of God is ever far removed, and where, therefore, desolation and uncleanness dwell, so that they, never occupying *as their home* the kingdom of light, shall never be freed from the profound night within them, the heavy weight of sin ever sinking them deeper, and only have their influence and sphere of action, in the realms of darkness as their habitation, therefore also especially in the darkness of sin in this world, and in individual men (1 Pet. v. 8) until the decisive and final judgment shall consign them to a burning lake of torment.—(Rev. 20: 10, 14; Matth. 8: 29; 25: 41.) As, therefore, the sway and agency of wicked spiritual powers in this sinful world, as a part of the region of darkness, follows quite naturally, from the fact that these beings, by a voluntary fall from their originally exalted state, *have been banished, by a necessity of their nature, into darkness as their peculiar sphere of life and province of influence, until the day of judgment*: so also, it follows that their activity is concentrated in the contest between light and darkness upon this sinful earth, in which the duration of their own existence, and the limits of their own territory are at stake, and finally it results as a further consequence, that upon the earth, in accordance with the entire desolation and impurity of their lives, deserted and unclean places are their appropriate haunts. Matth. 12: 43, 45; 8: 28, 31; Luke 8: 27; Rev. 18: 2; cf. Isaiah 13: 21; 34: 14; Jer. 50: 39. Twisten has also explained clearly and strikingly the condition of darkness and misery, into which the wicked angels have fallen by their revolt from God. p. 338-40. He says: "Of this condition of

darkness and misery already commenced, joined with such a limitation of their power, that they are prevented from frustrating the divine purposes, and from escaping from that impending total exclusion from all approach to the kingdom of light and grace, evangelical theologians understand also, what is said in 2 Pet. 2: 4, and Jude 6, of the chains of darkness, and their being cast into hell (Tartarus) in which they are confined until the day of judgment.*

Entirely gratuitous, however, is the charge of artfulness which Huther brings against these explanations, with this further remark: "They are so much the more unsatisfactory as no explanation is given how it happens, that with the exception of these two epistles, which can only lay claim to a deuterocanonical character, there is no reference to any such punishment of the angels.† The explanation of this circumstance is found simply in this, that the Scriptures, in general, do not design to give us more information about the world of spirits than is necessary for the working out of our salvation. For this the statement is sufficient, that the wicked in heaven and upon earth have received punishment from God, that for the devil and his angels everlasting fire is also prepared.

* How the older theologians correctly interpreted the chains of darkness, is best seen in the explanation of Ode, commentar. de Angelis. Traj. ad Rhen. 1755, p. 668: "Sunt itaque 1. *catenae peccatorum*, quibus ita ligati sunt, ut, cum ab initio peccaverint et in congenita veritate non perstiterint, postea, quoniam in iis non est veritas, cupiditate cujuslibet malitiae, desiderio perdendi homines, amore loquendi mendacium et peccato operam dandi, veluti vinculis captivi teneantur constricti: vid. Joh. 8, 44; 1 Petr. 5, 8, et 1 Joh. 3, 8; 2. *catenae pravae conscientiae*, quae, vicem Dei Judicis seclerumque Vindictis sustinens atque agens, eos ob peccata jugiter accusat, crimina exprobrat et poenas minatur graviores. Ad eas autem accusationes, exprobrationes minasque horrescunt, et ab iis sese cogitationibus veluti vinculis exsolvere sese atque liberare nequeunt Jac. 2, 19. coll. cum Jud. va. 6; 3. *catenae divinae potentiae*, quae ab una parte daemones velut captivos in tenebroso carcere detinet servatque ad supplicium aeternae condemnationis 2 Petr. 2, 4, et ab altera parte eos ita ad obsequium adstrictos habet, ut pro arbitrio et desiderio suo, absque Dei permissione, nil quidpiam in terris moliri et in homines aut animalia efficere valeant: vid. Job. 1 et 2. 1 Reg. 22, 21. 22. et Mat. 8, 31. 32.; 4. *catenae judicii divini*, quibus constricti a beata Dei communione sunt seclusi, separati a consortio bonorum angelorum, traditi propriae malitiae, nec unquam restituendi in gratiam Domini sui, a quo turpiter et malitiose defecerunt: ut adeo condemnati nil nisi amarissimos cruciatus saevissimosque animi dolores habeant expectandos in illo aeterno, in quod in fine seculorum conjicientur, ignis atque sulphuris stagno sec. Apoc. xx: 10. coll. cum Mat. 25, 41."

† Crit. Com. upon the Ep. of Peter and Jude, Gött. 1852, p. 206.

Matt. xxv. 41. But the passages quoted do not, by any means, stand in an isolated manner in Scripture, so that we would be justified in getting rid of the doctrine they teach, by a reference to the deuterо-canonical character of the two epistles. They have, on the contrary, a firm canonical basis even in the Old Testament in the grand prophecy of Isaiah, proclaiming in comprehensive universality the day of judgment and redemption 24: 21 where it is expressly stated: "And it shall come to pass in that day, that the Lord will punish the host of the high ones that are on high (*i. e.* the spiritual powers of heaven,) and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Here we find the grand outlines in reference to the binding and punishment of the wicked angels, which Peter and Jude in the New Testament have expressed more clearly and definitely. It is not necessary, therefore, for the explanation of these apostolical exhortations to introduce expressions of similar import from the book of Enoch, as these themselves had their origin in that prophecy of Isaiah, and cannot elucidate the apostolical statements, but being clouded by the mixture of the false with the true can only divert the mind from the clear perception of the simple and unadulterated truth of Scripture.

ARTICLE III.

REMINISCENCES OF LUTHERAN CLERGYMEN.

XXV.

JOHN PETER GOERTNER.

"Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

WHEN death summons the aged there is, in their departure, however deplored, a certain acquiescence. We feel that life's purposes have been accomplished, its mission fulfilled, its trials are over, its journey ended! But when the young, just entering upon active duty, or in the vigor of manhood,

are stricken down, there is no consolation but that of submission. There would be no alleviation to the pain that is experienced, no drop of sweetness mingled in the bitter cup of the bereaved, did we not, as Christians, realize that every occurrence of life shares in the superintendence of the Most High, an infinitely wise and good Being, the righteous Governor of the universe, who seeth not as man seeth, and who has promised to cause all things to work for good to those who love him. In his empire nothing is overlooked, nothing is forgotten. The blessed Redeemer has told us that not a sparrow falls to the ground without his notice, and that even the hairs of the head are all numbered. We cannot always tell the meaning of God's dark dispensations, but what we know not now, we shall know hereafter. Such was the feeling produced by the premature removal of this devoted and faithful watchman from the walls of Zion. In the midst of his usefulness, at the commencement of his career, when his services were so much needed, when his prospects for doing good were so promising, he was taken. God saw that his young servant's labors on earth were done, and he called him away to another sphere of action! He who gave and who took away, has men in reserve for all the work that is yet to be done.

Thirty-four years ago, the subject of our sketch was graduated at one of our Northern Colleges, with more than ordinary promise. Endowed with a fine intellect, which had been improved by culture, he was also distinguished for his noble nature, a kind heart and an upright character. By all, his abilities were acknowledged. The pride and hope of fond parents, beloved by a large circle of devoted friends, the rewards of life beckoned him onward! Whose prospects appeared more unclouded, whose aspirations for the future more brilliant? He was surrounded by everything that seemed to render life desirable! But infinitely brighter were the hopes he cherished, and better far than all the world could offer, was the course of life he had marked out for himself. For already in the unsullied freshness of youth, he had consecrated himself to the service of his Creator, and the work of the ministry was that in which he felt himself called to labor. With an unquenchable ardor, he commenced the necessary preparations, and was, in due time, invested with the sacred office. Full of devotion and zeal, he entered upon his duties, but his career was soon terminated, his labors were speedily brought

to a close. He was licensed to preach the gospel in 1824; in 1829 he had joined the congregation of the dead!

We are not surprised that the church mourned with unfeigned sorrow the early departure of this champion of the truth, who possessed a combination of qualities which admirably fitted him for usefulness. If his life had been spared, he would have left his mark upon the church. He was a man of eminent piety, excellent sense, of trained mind, refined manners, and of a gentle and affectionate disposition. We have been told that his ability in the pulpit was very great. He was considered by his cotemporaries, in this respect, unusually gifted. He had the power of persuasion, and this is eloquence. He carried his audience with him by the enchantment of his winning words, and the force of his honest truth. Whenever he preached he made a deep and an abiding impression. Dr. Schaeffer, whose pupil he had for a season been, says "that he was a sound and instructive preacher, whose sermons were indicative of a strong and disciplined mind, and a theology, pure, familiar and effectual. He sought not to entertain, but to edify. The tendency of his matter and manner, was to interest the understanding, and to engage the heart." Of his love for the work to which he had devoted himself, his regular pulpit performances, and his intercourse with the people, gave constant proof. How he

" Watched them night and day,
And reared and nourished them, till fit to be
Transplanted to the Paradise above !"

His concern for the spiritual welfare of his fellow-men was continually manifested. He was anxious to do good, to make others acquainted with that religion, by whose principles he was guided, and which he had found by experience, were adapted to every circumstance of life. An inspiring influence he everywhere excited. It needed no effort to make his character felt. It commanded respect by the unaffected dignity of his personal appearance, and by the untarnished integrity of his life. All recognized in him the sincere and devoted christian. Love was the grand characteristic of his piety.

" Burning with love to souls
Unquenchable, and mindful still of his
Great charge and vast responsibility."

he labored with humble perseverance in that important station assigned him by Providence, with the object ever in view, to which, in his youth, he had consecrated his energies, his ef-

forts, his talents, his all. A letter, now lying on our table from one who was brought into frequent intercourse with him, says "that he was one of the best specimens of a *man* and a *Christian*, and gave promise of great usefulness. He was universally respected and beloved by all who knew him."

John Peter Goertner was born at Canajoharie, N. Y., on the 26th of April, 1797. The following month he was solemnly dedicated to God in baptism, the Rev. Dr. Gross, a man of great learning and piety, officiating upon the occasion, who earnestly implored heaven's richest benediction upon the young immortal. Under the care of his worthy parents, he early acquired, not only habits of industry, but was trained up also in that which is of the utmost moment, deeply affecting our temporal careers and everlasting interests—the principles of a sound faith. His early life was characterized by a love of virtue, a detestation of vice, and a serious deportment, which subsequently influenced him to adopt the ministry of reconciliation as his profession. From his childhood he seems to have been the subject of religious impressions.

Although the immediate neighborhood in which he lived at the time furnished few opportunities for mental culture, yet, by his assiduity and careful application of every occurring advantage, his strong and expanding mind overcame many difficulties, and afforded him numerous refined enjoyments to which others, in a similar position, do not often aspire. Engaged in the laborious pursuits of agriculture, and, for a time, in the more varied transactions of a mercantile life, he still cherished a laudable desire for gaining knowledge, and was diligent in the improvement of his time. As he experienced more and more in his own heart the value of religion, and saw the spiritual destitution that prevailed in the land, his convictions became stronger that it was his duty to prepare himself for the gospel ministry. His arrangements were accordingly made for this purpose, and renouncing many worldly advantages which offered, he left his father's abode the day he reached his twentieth year for Schenectady. He entered the Grammar School of Union College, then under the care of Rev. D. H. Barnes, who says, "I soon found that Mr. Goertner was a young man of unusual strength of character; ere long he was the pattern of my school and the admiration of all his acquaintances." In this new relation, he seemed to lose none of his interest in the subject of religion. The word of God was his study and delight. Every circumstance around him, rendered him more

thoughtful, and caused him to rejoice with increasing joy that he had been enabled to seek and to find the Saviour.

In fifteen months after his admission to the Preparatory Department, he entered the Freshmen Class of Union College; and during his whole collegiate course, it is said, he was distinguished for "his diligence, his progress in study, his excellent conduct and Christian integrity."

He was graduated in the autumn of 1822, with Drs. Spencer, Fuller, Woods, Savage, Cannon, and others, who have since exercised an influence in Church and State. The subject of his oration at the public commencement, was the Reformation of Luther.

In October, 1822, he entered, as a theological student, Hartwick Seminary, of which the Rev. Dr. Hazelius was at the time Principal. Here he remained one year, when he removed to the city of New York, with the view of completing his studies under the direction of F. C. Schaeffer, D. D., whom he likewise aided in his official duties. The written testimony of his friend and preceptor is, "that he declared with all the fervor of pious eloquence, the counsel of God, and gave the most edifying manifestations of his improvement and promise as a minister of the gospel. Justly did he excite warm expectations in the hearts of many zealous laborers in our Lutheran Zion."

At the close of the winter, the dangerous illness of a younger brother called him home. He arrived in time to minister to him the consolations of the gospel, and to witness his peaceful departure. Only a short time before, he had also followed to the grave two beloved sisters, who in less than the space of one month had exchanged this world for a better. The chastening power of the Lord was preparing his thoughts and fitting him more fully for "the inheritance of the saints in light." He was about this period visited with some admonitory symptoms, which strengthened him in the conviction that pulmonary disease had invaded his system, and would shorten his days. But he said, "as the Lord will; may I be diligent while it is day."

He was received as a licentiate of the N. Y. Ministerium, at its meeting in 1824. The report on his application enumerates the important branches in which he was examined, and declares the result of "a close examination to have been highly satisfactory." The destitute portions of our church in many interesting sections of the country, had made a deep impression upon his mind, and prompted him to make a labo-

rious missionary tour within the bounds of the New York Ministerium. He immediately entered upon the work, visiting parts of New Jersey, and many of the western and northern counties of the State of New York, and also our brethren of the faith scattered over the territory of the British Provinces in Canada. He was engaged in this work for one year, and the fruits were rich. He had abundant reason to rejoice that his labors in the Lord were not in vain. The report of the missionary committee, detailing some of the results of his efforts, and often perilous labors and the prosperous congregations, which bless him as their best friend on earth, indicate the value of his pious service.

Having now received and accepted an earnest invitation from the congregation at Johnstown, Montgomery County, N. Y., Mr. Goertner was installed as pastor of the church, January 3, 1827, Rev. Drs. Hazelius and Lintner performing the services on the occasion. Thus called to a portion of the Lord's vineyard where the waste places required the hand of a prudent and diligent cultivator, he entered upon his duties with the qualifications and disposition of one who considered it his duty, as an evangelical messenger, to give himself wholly to the work, that his profiting might appear to all; that of him it was required to take heed unto himself and his doctrine, that in doing this he might save himself and the souls whom God had given him in charge. "Appointed," says one who was well acquainted with the condition of things, "to superintend a congregation literally crumbling into ruins, he collected the loose fragments of which it was composed, and though his short ministration did not permit him to complete the work which he had undertaken to perform, yet it obtained a degree of consistency which was astonishing, if not unparalleled. Impressed with a knowledge of the immense responsibility which was connected with his office as a minister of the gospel, he left no means unemployed which might produce a change in the unpropitious affairs of the church which had been entrusted to his care. Admired, respected and beloved, he obtained an ascendancy over the hearts of his hearers, which could only be effected by a sincere desire to promote their eternal interest. He fearlessly presented to them the solemn and important truths of the gospel he was commissioned to preach." The inspiring themes which engaged his attention in the pulpit, were those cardinal doctrines of our holy religion, in which the most momentous interests are involved. He acted as if he felt that

great issues were at stake, as if he thought the blood of souls would be found on his skirts, if he failed to declare the whole counsel of God. His prospects in this field of labor were most promising. A change in the congregation was soon apparent, and a marked interest manifested in the subject of religion. His pastorate was one of constantly increasing delight to him. His mild and genial temper qualified him for usefulness, and his active and social character gave him influence in every circle in which he moved. "Not only among the members of his own congregation," says a competent witness, "was he loved and venerated, but all who witnessed his judicious exertions, and became acquainted with his amiable virtues, and saw the effects of his labors, *now* bore testimony to the valuable character, the excellent standing and salutary influence of a *Lutheran* pastor."

But his career was a brief one. His health soon began to fail. In a few months it was readily seen that a disease generally fatal in its effects, was preying upon his vitals. Often was he interrupted in his ministerial engagements, to which he was so fondly devoted. In obedience, therefore, to the best medical advice, he was induced to withdraw for a season from his official labors, and to try the effects of foreign travel for the resuscitation of his impaired constitution. Sensible of his true condition, and apprehensive that he might never be able to resume his pastoral duties, on the eve of his departure for distant lands, he delivered to the people of his charge a most impressive discourse from the words: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." This was a most affecting scene, a most trying occasion. There stood the youthful pastor, in that sacred desk, from which as God's ambassador, he had so often presented the divine message, bidding those adieu who were connected with him by dearest ties, and for whose souls he yearned with a most tender love. When he had spoken of the fond hopes which animated their hearts at the reflection of again being permitted to assemble in the earthly sanctuary, and to raise their united songs of prayer and praise to Jehovah, he continued, "still whilst a *doubt* of such an event remains upon our minds, I would improve the opportunity whilst it is enjoyed; and whilst, *perhaps*, I am standing upon the utmost limits of my official ministrations in this temple of the Lord, to tread back the

course, over which I have travelled with you; to review the character of those doctrines which I have been permitted to inculcate and once more enforce them upon your *hearts*, and under God recommend them to your practical consideration in your future walk and conduct in life." Having again urged their christian obligations, and described "that august scene, when the pastor and the congregation should appear at the call of the Great Head of the church he employs, in giving expression to his own melancholy feelings, the following significant language: "And now my friends, in all human probability, my ministerial labors with you are ended; our seasons of worship finished." The gloom that pervaded the assembly, bore ample testimony to the estimation in which the preacher was held by his flock. The discourse itself was plain, simple and eloquent. It was received as the dying injunction of a spiritual father, whom they would perhaps see no more. So strong a hold had his congregation upon the pastor's affections, and so deep was his solicitude for their highest interests, that on his arrival in the city of N. York, prior to his embarkation, he addresses to them a most affectionate epistle, in which he again briefly presents their christian duties, and offers that counsel which, in their peculiar condition, they so much required, earnestly imploring them to be faithful, and to place their confidence in that God who had hitherto sustained and abundantly blessed them.

In accordance with his arrangements, he sailed in the ship Josephine, bound for Belfast, and although during the voyage his health was precarious, and he was exposed to the perils of the deep, he seemed to feel no danger. He was calm and composed. His strong faith in God, his ardent piety and filial resignation to the will of his Redeemer, are constantly apparent. He knew that the same watchful care, which he had ever experienced, would still be extended to him, that the same kind hand which had upheld him in the past, would again exercise its protection, and shelter him from evil. From his diary, written during the voyage, there is a constant recognition of God's providences in every occurrence of life, together with deep devotional feeling, pure philanthropy, warm affection, and strong attachment to his kindred and his home. The following beautiful picture of a *Moonlight Night at Sea*, tintured with the colors of a fond and devoted feeling, will be read with interest, and may aid us in forming an idea of his character: "The day," says he, "has been so

calm, and the sky and sea so serene, that my mind partakes of that delightful tranquility which seems this evening to pervade universal creation. Nothing can surpass, in tranquil beauty, a moonlight evening at sea. There, if ever, the evil passions are hushed to rest. A natural sense of religion, of the goodness and benevolence of the Creator, steals into the heart of the most abandoned and ungrateful sinner. He feels a desire to be good, and to learn what is good. He looks abroad upon the unbounded prospect, smiling beneath the radiant influence of that light which, in obedience to its Master's will, 'shineth by night,' and his bosom swells with grateful emotions, and with unfeigned admiration. In the contemplation of such a scene, too, memory is engaged. Other days and past scenes recur in all the witchery of their influence, and we are borne back to the hallowed spot where first we drew the breath of life—where first we felt the holiest affections of our nature, and recognized the endearing caresses of kindred love. Again we behold our long-loved parents. Again a father's gentle admonitions inspire to deeds of virtue. Again a mother's tenderness awakens grateful emotions, and calls into exercise sacred feelings. Assembled around the parental fireside, or sporting o'er the paternal domain, each little remembrancer of childhood and youth is vividly drawn upon the tablets of the heart. Oh! how does the exile from country, from kindred and home, tracing the lonely deck of the onward bound *bark*, on such an evening, with pleasing yet melancholy emotions, mentally return to the scenes of his childhood, to the home of his youth, to the land that holds all near and dear to him. *Early* and oft-times, unalterable friendships are recalled. Sacred and inviolate affection for a moment spurns control, and in imaginary flight returns to the object loving and beloved. But the feasts of memory cannot last. The pale queen of night resigns her empire, and sinks into the western waves. A deep black gloom rests upon the waters. The beauty, if not the tranquility of the scene has passed away, and the sound of the ship-bell arouses the mind to a sense of duty, perhaps of danger, and the charm is broken."

After having visited the principal countries of Europe, he determined to spend the winter at Rome. During the whole course of his travels his health was fluctuating. There were no evidences of permanent improvement. Whilst he sojourned at Rome, a spot consecrated in classic story, and rendered illustrious by the wonderful scenes it witnessed in the history

of human events, he was constantly and actively engaged; and notwithstanding his general physical debility, he made many interesting investigations, which his published correspondence, under the title of "A traveller's Manuscript," during his absence, in the "New York Commercial Advertiser," abundantly testifies. These letters took a high rank, and were eagerly sought for by the reading public. They are enriched with many reflections, and frequently furnish a transcript of the feelings which he so exhibited in the practical part of his life. For instance, in his interesting account of the Foundling Hospital, established at Rome, he thus speaks: "Upon an institution like this, the eye of the philanthropist rests with pleasure, amid the moral waste which *here* surrounds him. It is a redeeming trait in the human character, that the heart of man, however seared by sin and iniquity, is not quite insensible to the misery of others. Ascribe it to selfishness, or ascribe it to what we will, the principle is implanted in the human breast by the benevolent Creator, to pity the wretched condition, and attempt the relief of our species. And if any picture of human misery can make an appeal to the feelings of man, it must be that of infancy, abandoned to the world friendless and speechless, with no father to shield it from destruction, with no mother to cherish it in her warm bosom." Again, in speaking of the monuments which adorn the transept of St. Paul's Cathedral, and which usually awaken so deep and novel an interest, he says: "There are some which excite a more than ordinary degree of feeling in the beholder. It is because they commemorate character, whose names and whose virtues have long been consecrated in the heart of the christian and the philanthropist. First upon the catalogue, and occupying a distinguished place, is the monument erected to the memory of *John Howard, the practical christian, the active philanthropist*; who, after he had visited, and by his influence, reformed and improved the condition of prisons in his native country, traversed the continent in search of, and for the purpose of alleviating human misery, and finally fell a victim to his zeal, in his attempt to alleviate the condition of mankind in distant Tartary, with no friend to smooth his pillow of death, but a *nation, aye, a christian world* to commemorate his virtues."

The following extract from his diary, will also be read with interest, as it assists in giving us an insight into his charac-

ter, and serves to show how willing he was to embrace every opportunity afforded him for doing good :

SUNDAY, JUNE 17.—This morning when we arose we found ourselves quite motionless upon the waters. A smooth sea spread itself around us, upon which the morning sunbeams played with a cheerful radiance, as if ushering in the day of rest with joy and gladness. This is indeed a day of rest. Even the watery element is hushed into calm repose, and the winds seem to have hidden themselves in the deepest recess of the fabled cavern. May the souls of the children of men also find rest from the wild passions and lusts of the world, and refresh themselves in the contemplation of that rest which remaineth for the people of God. All objections to public worship on board, are overcome. Some have been waived and others disregarded. We purpose, therefore, God willing, to have public service on deck ; although my Catholic brother has entered his *veto*, and declared if we disregard it, he will shut himself up in his state-room during service. I have proposed that *he* should officiate and I would cheerfully attend. I urged him to this, inasmuch as almost all the steerage passengers are Catholics ; but he refuses, and is unwilling that I should preach, saying : ‘ A ship is like an inn, where each one is at liberty to enjoy his own opinion and is not to be forced to listen to the opinions or the creeds of others ! ’ In consequence of this remark I have requested that it might merely be announced that divine service would be held on the quarter deck ; and that no one should be urged to attend contrary to his free inclination. I feel no desire to force my religious opinions, or creed, upon the conscience of any moral and responsible being.

Evening.—About 10 o'clock we assembled on deck, and contrary to my expectation, every soul on board, with the exception of the *Priest*, was seated in readiness to commence worship. The day was so fine and the air so serene, that Heaven seemed to smile upon us thus assembled in the way of duty. When the hymn was given out, and several voices mingled their tones in familiar strains of harmony in this temple of the Lord, whose foundations were the deep, and whose covering was the outstretched heavens, I felt more deeply than ever before the *omnipresence* of God ; for the same notes of praise, which we now offered up, were also ascending from many a consecrated altar in our native land, surrounded by our friends and relatives. The thought, that we might be addressing the same Being at the same hour,

was grateful to our hearts. My little audience was very attentive, and it afforded me much satisfaction to preach *Jesus Christ and him crucified*, under such circumstances, to persons of every profession, of different countries and different creeds. After sermon, and after prayer by Dr. M., who kindly assisted me, I was requested by the captain to read, for the benefit of the sailors, a narrative of a young seaman, who, like too many of his profession, had become abandoned in principle and practice; had spent several years in a course of profligacy, and, in consequence, had nearly broken the hearts of his aged parents, and rendered himself miserable and wretched; but who in the providence of God, and by the hitherto latent efficacy of an early religious education, was reclaimed from vice, restored to virtue and religion, and became the staff and consolation of his now happy parents. The narrative was affecting to all, but especially so to those for whom it was intended. They drew their rough hands over their storm-beaten faces, and wiped away the tear which betrayed the emotions of their hearts. That it may have an abiding and happy influence upon some of these generous, but deluded creatures, is the sincere wish and prayer of one who commiserates their lot, and would gladly promote their happiness.

A valuable manuscript, containing an account of the most interesting cities in Europe, and a journal of a six month's residence at Rome, is in the hands of his family. "Of all the volumes of modern travellers which have appeared in this country," said a learned Doctor in the city of New York, "none, in my view, is superior in interest to the unpublished book of Mr. Goertner."

He remained at Rome several months, and was apparently much improved in health. Having also received assurances from the most celebrated physicians of his convalescence, the desire of returning to his native land and his friends, from day to day, strengthened. He left Rome on the 28th of April, 1828, on his journey homeward. Soon unfavorable symptoms appeared, and all expectation of recovery was dissipated. On his arrival in France, being told that his increased prostration was only the result of fatigue, he expressed a hope that he might have sufficient strength to return to his native land to die among his kindred. This desire was granted—his wish realized. Having embarked for the United States, he arrived at New York on the 5th of August, after a protracted and irksome passage, in which he suffered many

privations and was brought to the borders of the grave. He was immediately taken to the home of his former instructor, Dr. Schaeffer, in whose family, having been favored with the most assiduous attention, he so far recovered his health, in a few weeks, as to be enabled to accompany his parents to the paternal mansion and the scenes of his youth, whither, in distant lands, his thoughts had often turned. He seemed, for a time, so much to revive, that the hearts of his friends were gladdened; the hope was cherished that his strength might once more be restored. He was well enough that fall to attend the meeting of Synod. "But many of us," writes a member of the Ministerium, "looked upon him with indescribable emotion, for it was evident to those who knew him well, that the noble spirit which animated his manly, though now emaciated, form would soon leave its earthly tenement. What he said came to us as from a dying witness of Jesus, even from the tomb and the portals of an eternal world." This was, however, the last time he ventured to go any distance from home. He rapidly declined in health, and all were convinced that his stay upon earth would be short. His emaciated form and changed appearance—*quantum mutatus ab illo*—soon showed the ravaging inroads disease was making upon his system. There he lay upon his couch as helpless as an infant which requires its mother's constant attention and watchful care. He felt that death was approaching; but he was not comfortless. Resignation and an unshaken faith characterized this season of his severe affliction. He had been no careless pupil in the school of Christ. Those lessons, so hard to be learned, patience under suffering, cheerful submission to the will of God in every circumstance of life, he had mastered.

His peace was made with God. As kind friends, with warm emotions, stood beside him, gazing upon the object of their love, his lips uttered sentiments the most noble and exalted. That covenant keeping God, whom he had so often on similar occasions commended to others, was present to keep and strengthen him in this trying hour, to conduct him safely "through the valley of the shadow of death." The consolations of that religion he found now most precious to his own heart. Those blessed truths which he had preached, and the comfort he had so often imparted to others, was confirmed to his own soul. Proving to all around that his faith was genuine, and the hope of the believer forsaketh not, he relied solely upon the Redeemer, with the same firm confidence which he professed and declared in his public ministrations

and private walk. "Thy will be done," was his frequent prayer. He said whether he lived or died, he was resigned. If it were God's will to restore him to health, he would be glad to resume his work, and preach the glad tidings of salvation through Jesus Christ; if not, there was no essential tie to bind him to the earth, and to live or die was to him the same. He knew that "to live is Christ, and to die is gain;" that "to depart and to be with Christ is far better;" "to be absent from the body is to be present with the Lord." He looked forward to the hour of his departure with serene composure and with humble joy. His faith had triumphed over the last of his foes. The smile that illumined his face as he departed, told of the heavenly visions that greeted his sight, and gave assurance that his rest was glorious. The grave was to him the pathway to heaven, the entrance to a blissful immortality. As we almost see the coronation of the christian soldier upon the very spot where he labored for the cause of Christ, hope, submission, love and grief, veneration and awe mingling, gather around the scene, and we are led to utter the prayer, Let me live the life of the christian, that I may die his death, "and let my last end be like his." The faith he possessed was the shield of his youth, the strength of his years, his comfort in sorrow, his joy in death.

Goertner died young. At an early period his conflict was over. He had not completed his thirty-second year when his Master, for whose bidding he was ready, called him to a better life. But he had not lived in vain. His name is remembered, and his works do live. There are those now usefully engaged in the ministry, who trace their first religious impressions to his holy influence. Says one of these, in referring to his death, "Should we indulge our own peculiar sensations, we might, perhaps, lament the occurrence of a circumstance so afflicting in its results; but gratitude demands a nobler tribute; and whilst we reflect on the glorious transition which our friend has experienced, we involuntarily commingle our joy with that of the angels of heaven who rejoice over one sinner that repenteth." He was also the efficient means of the conversion of a beloved brother, who still lives to do good in the service of the Redeemer. Although sleeping in the dust, he survives in the living. The impress of his life and efforts, is left indelible on many minds, and in the sanctified numbers of believing and loving hearts, it descends to children and to children's children.

XXVI.

FREDERICK CHRISTIAN SCHAEFFER, D. D.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Christian Schaeffer was born on the 12th of November, 1792. His father, Frederick D. Schaeffer, D. D., was, at the time, pastor of the Lutheran Church at Germantown, Pennsylvania, a man of sterling piety, whose faithful and successful labors in the ministry for nearly half a century, have rendered his name precious to the Church. His mother, Rosina, a daughter of Lewis Rosenmiller, of York Co., Pennsylvania, was a woman of solid understanding, with great energy of character, a sincere and humble Christian, whose religious principles were beautifully exemplified in her daily life and practice. She united all her influence with that of her husband in training her family in the way best calculated to promote their welfare in both the present and the future life. In youth the foundations of character are usually laid. Education begins with existence. Influences exerted upon the mind during our first years, in a great measure guide our destinies for time and eternity. What we see and feel when we are young, abides with us as long as we live. Ideas acquired and habits formed, become so completely a part of our nature, that they can never be shaken off. The glaring defects of character, so often witnessed in the world, are generally just as much the result of neglected education, as the dwarfed tree is the result of a dry soil or too much shade.

The subject of our sketch was taught from infancy in a most faithful and affectionate manner, and it is probable that the gentle influences of the Holy Spirit renewed his heart in early life, so that he could not recall the time when he did not love God. Many persons who have enjoyed the advantages of a religious education, who have never thrown off the restraints of religious influence, and with whom conscience and correct principle have never lost their power, became truly the children of God, without any of those sudden and great changes in feeling and action, which are often seen in those differently reared. Christian Schaeffer always sustained an amiable and upright character, and in the morning

of life, in the days of his early youth, gave himself to the service of his Creator, and to the work of the gospel ministry, as that to which he felt himself called to devote his powers. Hopefully renewed, he was received into the church as a member in full communion, and at once commenced his preparations for the sacred office. His classical studies he attended to at the Academy in his native place, and under the direction of his father, with whom, also, he principally pursued his theological course. He was licensed to preach the gospel in 1812, by the Synod of Pennsylvania, then in session at Carlisle, J. D. Kurtz, D. D., being, at the time, the President of the Ministerium. Among those who were, on the same occasion, invested with ministerial authority, we find the names of J. C. Baker, D. D., and Abram Reek, both of whom have been prominent and useful in the church.

Mr. Schaeffer having received a call to the Harrisburg charge, entered upon his labors November 12th, 1812. Although a young man, and an inexperienced pastor, he was found equal to the duties the position required. He possessed a combination of good qualities, which eminently fitted him for his work. All his talents and energies were enlisted in the service of his congregation. His connexion with the church at Harrisburg is said to have been one of action and encouragement, with a corresponding advance in the spiritual interests of the people. It was during his ministry here, that the English language was successfully introduced into the worship of the sanctuary, a measure invariably attended with difficulty, and in some of our churches, fraught with the most serious consequences.

Having labored in this field for nearly three years, he resigned the charge, and accepted an invitation to the city of New York. The call is dated April 24th, 1815, and is from the congregation of Christ's Church, "to preach German and English." This church was built in 1773, and was known by the name of the Old Swamp Church. It is the congregation to whom Rev. F. A. Muhlenberg, a son of the Patriarch, for several years preached. When the revolutionary war broke out in 1775, in consequence of his devotion to the principles involved in the issue, he found it necessary for his personal safety, to take his departure from the city. He accordingly repaired to Pennsylvania. During the war, in the unsettled state of affairs that prevailed, there were temporary supplies. Rev. Dr. Kunze commenced his labors in this

church in 1784. They were continued during a period of twenty-three years, when they were terminated by his death. Rev. Dr. Geissenhainer was chosen as successor, who remained pastor until the election of Dr. Schaeffer, in 1815.

Dr. Schaeffer officiated here in German and English, until the erection, in 1823, of St. Matthew's church, which was designed exclusively for English services. On the completion of this edifice, Dr. Schaeffer took charge of the English congregation, and Dr. Geissenhainer was recalled to the Swamp church, with the understanding that the exercises were to be conducted altogether in the German language. Difficulties, however, arose between the conflicting interests in connexion with the two churches, until St. Matthew's was finally sold to the Germans. Dr. Schaeffer and his people removed to the edifice known as St. James' church, presented to the congregation by a christian friend, Mr. Lorillard, who desired to be, and was for a long time unknown as the generous benefactor.

Dr. Schaeffer continued to labor faithfully and efficiently as the pastor of this church, enjoying the confidence and affection of his flock, until death closed his career, in the midst of the most promising prospects that lay before him. He died on the 26th of March, 1831, of pulmonary disease, from which he had, for many years, suffered, and which gradually wasted his strength and finished his labors upon earth. His last days, though spent under severe and protracted suffering, were marked by fortitude and submission to the Divine will. His death-bed was a triumphant exhibition of the power of religion to sustain the christian in the most trying hour, and the scene will not soon be forgotten by those who were privileged to witness it. A short time before his departure, he expressed the apprehension, that as his end approached, he would be too weak to give such manifestations of his faith as he wished; but after having continued for some hours in a state in which he was unable to speak, and apparently unconscious, he suddenly revived, and distinctly and strongly exclaimed, *Victory! Victory!* "Thanks be to God who giveth me the victory, through our Lord Jesus Christ." Without a groan, with scarcely a struggle, he breathed out his happy spirit into the hands of his Redeemer.

Dr. Schaeffer's funeral was attended by a large number of devoted friends, who sorrowed that they should see his face no more. In the procession were many ministers of the gospel, with whom he had been on terms of the most intimate

intercourse. As the mournful requiem was uttered over his grave, many tears were shed in reverence to his memory. An address, appropriate to the solemn occasion, was delivered by Rev. Dr. Milnor, of the Episcopal church, to whom he had, for many years, been tenderly attached, and who had administered to him, during his illness, the Sacrament of the Lord's Supper. Subsequently a discourse was prepared and delivered to the bereaved congregation, by Rev. Dr. Mayer, of Philadelphia.

The remains of Dr. Schaeffer were interred in the Lutheran burying ground, whence they have since been removed to Greenwood Cemetery. In the church in which he so long ministered, on the right of the pulpit, there is placed in the wall a neat and beautiful tablet with the following inscription:

IN MEMORY

OF OUR LATE BELOVED PASTOR,

THE REV. F. C. SCHAEFFER, D. D.,

Born Nov. 12, 1792—Died March 26, 1831.

He was a bright and shining light.

Although Dr. Schaeffer was cut down by the hand of death before he had reached his fortieth year, he has left a name fragrant with the highest honor attainable in this life—that of a good man, a christian sincere in his profession and upright in his conduct, and a citizen generally esteemed, and greatly beloved for his enlarged views and philanthropic efforts for the good of his fellow men.

An obituary notice published in New York, at the time of his death, says: "By this providential dispensation, our church in this State has been deprived of one of her most distinguished and devoted ministers. In his profession he was a bright and shining light. His talents and success in the cause to which he so faithfully devoted himself, and for which he sacrificed his life, will long be held in grateful remembrance by the church. His zeal was ardent, his devotion entire, and as long as God gave him strength, he was constant and unwearied in his labors for the glory of his divine Master, and the salvation of souls. His loss will be universally felt, and deeply lamented through the church. All who love our Evangelical Zion have reason to mourn the fall of a main

pillar of her strength." The New York Ministerium, of which he was President at the time of his death, unanimously adopted the following minute:

"*Resolved*, That we appreciate the purity of his motives, and the magnitude of his capacities, and that his friends and family be desired to accept from this body, collectively and individually, our sincere condolence."

Dr. Schaeffer had the reputation of being a man of decided talent and considerable learning. He was honored with the Doctorate from Columbia College, in 1830. He was also, in the same institution, appointed Professor of German Language and Literature, but he had scarcely entered upon the discharge of his duties, when they were interrupted by the illness which ultimately led to his death. The study of Natural history was one of his favorite pursuits. The King of Prussia presented him with a large gold medal, as an acknowledgment for his services in extending among his subjects the knowledge of the natural history of this country. He had sent specimens of birds, insects and minerals to several scientific men of Prussia, with whom he maintained a regular correspondence, and by whom his own large and valuable collection was in turn enriched. Dr. Schaeffer was connected with many literary, scientific and philanthropic institutions of his day. He was a prominent member of the German Society, still in existence, and was likewise one of the Governors of the present New York Hospital. He seemed always willing to identify himself with any enterprise, which had for its object the amelioration of the social, intellectual, and moral condition of his race. He was very fond of music, and was distinguished for his attainments in this direction. He played skilfully on a variety of instruments.

Dr. Schaeffer did very little in the way of authorship. Occasionally he committed a production to the press. We have now before us two of his published discourses; the one is an address delivered at the laying of the corner-stone of St. Matthew's church, N. Y.; the other is a discourse pronounced on the 31st of October, 1817, on the occasion of the third centennial jubilee in commemoration of the Reformation commenced by Dr. Martin Luther, on the 31st of October, 1517. A copy of this discourse was solicited for publication, by his vestry, as well as by the New York Historical Society. It is quite an interesting discourse, based on the words, "I believed, therefore have I spoken," in the discussion of which are presented the motives by which Luther was influenced,

and the principles by which he was prompted to speak and to act, when he commenced the blessed Reformation.

The services connected with this celebration attracted considerable attention. Christians generally seemed to take a lively interest in an occasion eminently calculated to perpetuate the remembrance of so eventful a period. In the morning the exercises were held in the Lutheran church, in the German language; and in the afternoon, that christians of different religious denominations might have an opportunity to attend, Bishop Hobart, in compliance with a request made, granted the use of St. Paul's church for the purpose. There was a very large attendance. It is supposed that five thousand persons were in the edifice, whilst as many more were disappointed, in finding it impossible to gain admission.

Dr. Milnor, and Mr. Feltus, of the Protestant Episcopal church, Mr. Labagh, of the German Reformed, and Mr. Mortimer of the Moravian church, participated in the exercises, which are said to have been of an exceedingly interesting character.

Dr. Schaeffer was an active, energetic man. He never shrank from any toil while he had strength to endure it. No labor appalled him. Nothing could deter him from what he believed to be the line of duty. He was compelled to encounter a series of adverse circumstances, in his efforts to build up an English Lutheran church in the city of New York, but he sustained himself through them all, and had many warm friends who stood by him until the end. But for his feeble health and premature death, he would doubtless have succeeded in establishing a large congregation. He was greatly beloved by his people. Those who yet remain, speak of him in the highest terms of praise. He possessed the faculty of making friends. To a natural gentleness and kindness of temper, he united an urbanity and a refinement of manner, and an undisguised frankness and sincerity, that rendered intercourse with him pleasant. He was intimate with the leading ministers in the city. He seemed to have strong affinities with Episcopalians, although his relations with clergymen of different denominations, were of a most friendly character. He loved his own church, and would never listen to any proposition to withdraw from the church of his fathers, and to change his ecclesiastical connexion, yet he was liberal in his views, and very tolerant towards those who differed from him. Persecution in matters of faith, he

totally condemned; for freedom of opinion and expression on all such questions, he regarded as the inalienable right of man. In the discourse delivered at the laying of the corner stone of St. Matthew's church, he uses the following language: "God knows that every worthy member of our church rejoices in the prosperity of all christian congregations, and delights in the evidences of their increasing numbers and piety. Christian love and tolerance are essential principles of our faith; and though as natives or citizens of this happy country, we may fully claim our precious and protected right of using 'liberty of conscience,' in 'the free exercise of religious profession and worship,' and though in some points we may differ from our fellow citizens, still we love them, and extending the right hand of fraternal affection, we call them *brethren*. The true members of our community are charitable toward all men, whether of their own household of faith, or the supporters of another denomination. They are obligated to give the most decisive proof of their devotion to Jesus Christ, and to bear the most unquestionable testimony, that they are the followers of *him who loved us and gave himself for us*. If we prefer our own, we do not condemn any other religious society. Grateful for the abundant evidence of the excellency of our organization, we deem it justifiable to declare our conviction, that the advantages which are afforded in our church are exceeded by none, however extensive or admired. And while we are far from unchurching any religious sect, we aver that no one has a right to say that our church is not an evangelical and apostolical church."

Dr. Schaeffer's reverence for the sacred Scriptures, was a marked feature in his character. The Word of God was to him a precious book. It was his rule of faith, his standard of right on all questions. He loved to study its holy precepts, to cherish its heavenly hopes, and he sought to experience in his own heart, and to illustrate in his life, its purifying and saving influence. It was to him no sealed book. In his pulpit discourses he showed great familiarity with its contents, and his quotations from the sacred volume were most felicitous. He always seemed most grateful to Heaven for this noble treasure, and often congratulated our church on the influence which the Word of God held in it. The following interesting passage we take from his address, delivered at the laying of the corner stone of St. Matthew's church, New York: "We thank God for all the means which we enjoy in our church, by which we may learn, understand, and practi-

cally declare his holy will! And we rejoice with thanksgiving before the Lord, because he has given us our great 'symbolical' book—the Bible. This is preferable to all the 'books' and 'confessions' of men. According to a fundamental principle of Lutherans, we depend not merely on the irrigating streamlets that originate in the fountain, to which we have access, but we rather drink from that fountain itself. The study and proper interpretation of the sacred writings, accompanied by the use of all outward helps which God's providence has furnished, and aided by fervent prayer in the acceptable name of Jesus Christ, the Mediator, is mainly inculcated in the Evangelical Lutheran church."

He again remarks: "We disclaim the very idea of being the partisans of a man, or that we are associated merely for the perpetuation of Luther's name. While his memory is dear to us, and we profess our veneration for his character, our gratitude for his services, and our adherence to the grand Evangelical principles which he, by the help of the Mighty God, dared to urge upon the attention of the world, at a time when *all flesh seemed to have corrupted its way, and the earth was filled with violence*; while we glory in the good way to which he directed erring nations, we do not acknowledge his opinions as our only authority, but we are influenced by that inspired volume, and guided by that pure word which *was a lamp unto his feet and a light unto his path*."

In his Jubilee discourse we find the following sentiments: "Not human authority, but the Holy Scriptures, from which nothing can be detracted by free inquiry and enlightened investigation, are considered as the standard of the christian faith. The Bible is the religion of the protestants. To substitute anything in place of this, was decidedly and evidently foreign to Luther's thoughts. That it might be separated from the false traditions of men; that it might be liberated from unhallowed, from human and pernicious ordinances; that it might go forth unencumbered, and be the test of men's principles and actions; that the abuses which were so studiously tolerated might be removed; that the church might be *reformed*; that christianity—precious gift of heaven!—might rise in all her native beauty; this was his heart's desire, and ever present to his fervent imagination."

Dr. Schaeffer seemed to value most highly what are regarded as the distinctive features of the Lutheran church. In reference to our system of introducing members into the church, he expresses himself thus: "It can be fearlessly as-

serted that to the early and judicious lessons, to the careful instruction in the fundamental principles of religion, and to the series of lectures which the youth of our church receive, previous to the ratification of their baptismal covenant, and their voluntary, public and solemn profession of Christ, and their approach to the sacred ordinance, by which we commemorate the Redeemer's dying love, commune with him, strengthen our love to God and man, and refresh our souls with meat and drink from heaven; to the course preparatory to the apostolical and impressive solemnity of laying on hands by the ordained pastor of his own congregation, and to the holy impulse, which confirmation is calculated to produce, may be attributed some of the most eminent instances of piety, some of the most blessed effects that have been witnessed in the christian church of modern times." Speaking of the Lutheran Catechism, he says it "shows according to what manner we explain the word of God, and set forth the fundamentals of religion. It is an evidence of the great attention which is paid in our church to the instruction and edification of youth. With this all true members of our church must be acquainted, and bear testimony to their salutary knowledge, when they solemnly ratify their baptismal covenant, receive the right of confirmation and the Sacrament of the Lord's Supper."

Dr. Schaeffer was a great admirer of a liturgical service in connexion with the public exercises on the Lord's day. He regarded these forms, as well as the hymns, as "an aid to devotion, and calculated to promote faith, hope and charity." He felt in the same way in reference to the festivals of the church, the observance of which has, from the beginning, been a characteristic of our ecclesiastical system. We cannot, however, find anything in his writings, which would lead us to suppose that he wished to impose any burdens upon the brethren, or oppress their conscience. He was, from all that we can gather, a model of christian liberality, and yet he never, on any occasion, compromised christian principle.

His views on the subject of the German language in the services of the sanctuary, will be read with interest, particularly as he lived at a time, when our church, in this country, was in something of a transition state, and the introduction of the English was an occasion of great difficulty and discord in many of the churches: "We make the concession, that in this country too much importance has been attached to the difficulty concerning the original language of our

church. But no man in his sober senses could ever have seriously argued that our doctrines are confined to the German language, any more than the pure gospel of Jesus is restricted to any language, nation or country. Every one who is acquainted with church history, and with the state of religion, knows that there are worthy Lutherans among many nations, and that their religious exercises are conducted in various tongues. Yet it ought not to be forgotten that a *German* raised the standard of the *blessed Reformation*. Had not the principles of sound religion and christian freedom been fostered by means of the German language; had it not been used in the temples and schools of our ancestors, and in the publications which the spirit of protestantism produced, what would have been the religious and political state of Europe and the world? It is just and proper, therefore, that in this country and city, where Germans and their descendants have cause to prefer its use in their devotional acts, they should enjoy it; and no reflecting man will harbor a desire to expel or prevent the necessary use of a language to which, under God, the world is so greatly indebted. But things are certainly in an extreme condition, where it is suffered to encroach on the vernacular tongue. Where circumstances are well considered and rightly understood, and this should be the case among conscientious Lutherans, an arrangement is always practicable by which *the word of the Lord may have free course and be glorified.*"

On all subjects connected with our holy religion, he was most evangelical. His position was unequivocal and decided. An interesting incident, illustrative of this fact, is given during the first stages of his ministry in New York. There was, at the time, no Unitarian congregation in the city, and the members of that persuasion, from some cause or other, generally attended worship at his church, in consequence of which, it began to be whispered that Dr. Schaeffer was not sound on the supreme divinity of Christ. This rumor reaching his ears, he took the very first opportunity to define his position on this vital doctrine of our faith, and he did it so clearly and so decidedly, that ever afterwards he had no Unitarians among his hearers.

Dr. Schaeffer was a good man. He had the confidence of those who were brought in contact with him. None doubted his christian integrity. Diligent in business, fervent in spirit, he endeavored to serve the Lord with humility and a firm re-

liance on the perfect righteousness of Christ. Religion in him was an abiding principle, manifested in his daily walk and conversation, in all the relations of life. Fortified by those principles he had garnered in his youth, through good and evil report he faithfully sustained and propagated them by word and by deed.

The subject of our sketch was a man of ordinary height, florid complexion, expressive countenance, and handsome personal appearance. He was often spoken of as the finest looking man in the city of New York. His portrait, painted by Peale for his own gratification, for a long time occupied a place in the Museum. It is now to be seen in the City Hall, among other distinguished citizens, who are regarded as worthy of affectionate remembrance, and whose influence still lives in the good they effected during life.

XXVII.

JACOB BERGER.

"For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

THE death of Mr. Berger was the occasion, throughout our church, of deep and tender grief, which was shared by those who took an interest in the spread of Christ's kingdom. All who knew him felt that a good man had fallen in Israel, that a light in Zion had been extinguished, that a vacancy in the ranks of the ministry had been created, which could not be easily supplied. His ability, his zeal, his devotion to the cause in which he was enlisted, his faithful and efficient labors in winning souls to his Divine Master, had endeared him to his people, and made his name a praise in the churches. "The death of this devoted and successful minister," says a cotemporary, in a communication written at the time, "is a severe stroke to us all. He was indeed a burning and a shining light, and his loss will be long and severely felt." One of our church papers, in announcing the sad event, remarks: "As a pastor, he was laborious and indefatigable, as a preacher he had few superiors in any church, in the discharge of his ministerial duties, he was zealous almost to a fault, yet so prudent, so conscientious, so self-denying, so gentle and patient, that even his enemies were constrained to be at peace

with him. We know of few men who are so entirely and enthusiastically devoted to the sacred obligations of the ministry, and whose whole soul is so completely absorbed in the work of converting sinners and edifying believers, as he was." An official proclamation, signed by Rev. Dr. Pohlman, as President of the New York Ministerium, and Rev. Dr. Strobel, as Principal of Hartwick Seminary, uses the following language: "The wise providence of God has been pleased to remove, in the midst of his usefulness, our much beloved friend and brother, the Rev. Jacob Berger. We do not approve of outward demonstrations of sorrow, under ordinary bereavements, but when the announcement of one so dear to our hearts, meets the eye of any of those who were associated with him in the councils of the church, they will naturally anticipate the request which a regard to his many virtues constrains us to make. The brethren of the Evangelical Lutheran Ministerium of the State of New York, and the Alumni of Hartwick Seminary, are requested to wear the usual badge of mourning for the space of three months." It is proper that this faithful man of God, who had so strong a hold upon the affections of the church, should occupy a place in our series of departed worthies.

Jacob Berger was born in the year 1799, in Westerloo, Albany Co., N. Y. His father was a farmer, and a member of the Evangelical Lutheran church; his mother was a communicant of the Reformed Dutch church. They were exemplary christians, and to the hallowed influences which surrounded his early years, the son in after life ascribed his first religious impressions. He is represented as having been a steady, yet cheerful and pleasant boy, combining in his character, sprightliness and seriousness. He received the rudiments of his education at the district school, and at this early period evinced a fondness for reading, and a more than ordinary talent for music, to which he was in the habit of devoting much of his leisure time. When quite young, he was deeply interested in the great question of life, and early put forth efforts for the salvation of his soul. Although there was never a period in his history, when he was an unbeliever, or neglected prayer, yet when he attained his sixteenth year, the exercises of his mind were deep and pungent. He went and disclosed his feelings to the Reformed Dutch minister of the place, but the only direction he received was to go home and apply himself diligently to business—that he should not permit these thoughts to trouble him unduly, as the Lord

would work in his own good time. But this advice did not satisfy our young friend. He was convinced that there was an agency which he must exert in the salvation of his soul. He felt that God's time was always; that whilst we are commanded to "work out" our "own salvation with fear and with trembling," He is ever graciously ready to work in us, "both to will and to do of his own good pleasure." He soon became the subject of renewing grace, and rejoiced in the possession of the christian's hope and the christian's peace.

It was about this time that his attention was first turned to the ministry. Influenced by a conviction of imperative duty, wrought, as he supposed, by the power of God, he deliberately resolved to devote himself to this arduous work. For a long time he had the matter under consideration, before he made known his intentions to any human being.

In his seventeenth year he took charge of a school in Middleburg, Schoharie Co. As a teacher he gave great satisfaction, and was highly commended for his success. He continued to teach for a couple of years, in the winter season, whilst he engaged in labor on the farm during the summer months. In his twentieth year he became a student of Hartwick Seminary, at the time under the care of Rev. Dr. Hazelius. During his connexion with this institution, he made a public profession of his faith in Christ, and united with the Lutheran church. He also now occasionally preached. He continued at Hartwick until the year 1822, when he entered the Junior class of Union College, at Schenectady, N. Y. Of an ardent and vigorous mind, he had a great facility in acquiring knowledge, and an equal readiness in using it. He was graduated at the commencement in 1824. The year preceding, however, he suffered from a severe attack of fever. He was brought to the verge of the grave. Before he had entirely recovered his strength, he ventured to resume his duties at college. Confining himself very closely to study, and exerting his powers with too severe application, his health suffered materially, and the consequences were most sad. Reason lost its sway, and, for a season, there were the most distressing mental aberrations. In the spring of 1824, he was brought, in this condition, to his father's house, and although the most unpleasant apprehensions were entertained in reference to the result, yet under skilful treatment he was speedily restored, his mind returned, and he gained his wonted cheerfulness. He often referred to this period in his life, and expressed the belief that a kind providence had sent the

affliction as a blessing, for the purpose of humbling him and preparing him for greater usefulness in the world.

In the spring of 1825 he went to reside with Rev. Dr. Wackerhagen. During this period he often visited his home, and his visits, it is said, were always comforting and encouraging, especially to his dear mother, who was now in the decline of life. His theological studies he completed under the direction of Rev. Dr. Quitman, by whom he was proposed as a candidate for licensure at a meeting of the New York Ministerium, held at Rhinebeck, in 1825. The following year he was ordained at the convention of the Ministerium, assembled at Cobleskill.

Mr. Berger's ministerial labors were commenced at Ghent, N. Y. The following year a church was organized by him at Valatie. Whilst attending to these two congregations, he also became an assistant to the venerable Rev. F. J. G. Uhl, and thus Churchtown was added to his charge. He remained in this field of labor until his death, although not pastor of all three congregations during the whole period. His efforts were owned and blessed; they were crowned with eminent success. God gave him seals of his ministry, and crowns of his rejoicing. Numerous accessions were made to the church, and many memorials of his faithfulness are still to be found. Whilst pursuing his appropriate work, engaged in a series of meetings at Churchtown, designed for the spiritual improvement of his people, he was attacked with the same afflicting malady with which he was visited during the last year of his course at college. This was succeeded by Typhus fever, which terminated his active and useful life, March 11, 1842, in the forty-fourth year of his age. Neither the prayer of faith, nor the tears of affection, could detain his spirit from his glorious and happy home. *Deo aliter visum.* He fell in his armor, on the field of battle, in the midst of an extensive revival of religion. In accordance with his request, his remains were deposited in the graveyard at Churchtown, accompanied by hundreds of those who, for years, had listened to his eloquent discourses and heart-stirring appeals. A monument has since been erected to his memory, by the congregation. It consists of a neat marble shaft, about sixteen feet in height, with the simple inscription of his name and age, in connexion with the words, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The deceased left a wife and four children—three daughters, one of whom is married to the Rev. Thomas Street, pastor of a Presbyterian church, Philadelphia—and a son, who is now engaged in the prosecution of his studies at an Academy in New York. He had accumulated quite a respectable library, a large portion of which has been generously presented, by his widow, to ministerial brethren, with whom he was intimately associated during life.

Mr. Berger was an earnest man. He labored with his whole soul in any work to which he gave his attention. He was earnest in the pulpit, earnest as a pastor, earnest in every thing in which he engaged, earnest in every position which he was called to occupy. He was active and energetic, prompt and zealous in the performance of all his duties. He was a working man, whose presence was felt wherever he was. He exerted an influence over all classes in the community. He always seemed to have some laudable end in view. He himself, in one of his printed discourses, says: "It is only in devising and executing some good plan, that the human soul fully enjoys herself. To be happy, we must be good; actively, increasingly good. Man is not like the soil on which he treads. That expends its power in cherishing vegetation, and requires repose to recruit its wasted strength, and prepare it for new exertion. Not so with the soul of man. Its essential attribute is activity; most of its faculties may be said to exist only while they are exercised. It is not a brook formed by the sudden shower; but a living fountain, 'ever flowing, and yet ever full.' With this view of the human soul, we can readily account for the common observation—None have so little leisure as the habitually idle. None complain so much of the want of time as they who have nothing to do. The fact is, they lack energy of soul, which is requisite, no less to exertion than enjoyment—a habit of activity which performs every duty in its proper season. This useful habit of activity must be acquired by keeping steadily in view some great and good object." Again he remarks: "It is the misfortune of a great part of mankind, that they have no fixed plan of action. They live extemporaneously. They act at random. They are propelled by present impulses: tossed about, and driven to and fro, just as inclination varies. A regular distribution of our hours and duties, is as essential to the improvement of the former, as to the performance of the latter. A due regard to this direction, will afford every

man opportunity, both for mental culture, and for the sublime exercises of devotion."

It is true, that the beginning of his ministerial career was marked by less spirituality, less devotedness of purpose than characterized his subsequent efforts. "I preached," said he, "for many years to the intellect of my people, and endeavored to make them upright and religious by the forms of devotion, and the precepts of morality, but it was not till I preached to the heart, and told the story of the cross, and unfolded the doctrine of justification by faith in the blood which flowed so freely thence, that souls were converted, and I began to make full proof of my ministry." But he seemed, as he advanced in christian knowledge and experience, to grow in holiness, and to realize more and more the great responsibilities of his vocation. Naturally of a buoyant and vivacious disposition, he often lamented that he had not, in his earlier ministry, been more guarded to keep himself separate from the society of such as did not profit him. He thought that he had himself thus sustained an injury, and that his usefulness had been diminished. His views underwent a change. Conscience became very tender. He carefully avoided the very appearance of evil. He shunned the commission of the smallest offence. The great work to which he had consecrated himself, engaged his undivided attention. He labored as one who must give an account of his stewardship.

"Virtue grew daily stronger, sin
Decayed; his enemies repulsed retired;
Till at the stature of a perfect man,
In Christ arrived, and with the Spirit filled,
He gained the harbor of eternal rest."

Fearless of danger, and prodigal of life, he was unwearied in his labors for the salvation of the soul. "What object," says he, "so great as the salvation of the soul? All others are of minor importance. Temporal advantages, all perishable objects, lose their glittering charms the moment we seriously weigh the question—*What shall it profit a man if he gain the whole world and lose his own soul? Seek first, as the object of supreme interest, the kingdom of God and his righteousness.*" Bold in the defence of the truth, he preached with pointedness and pungency. Those who heard him were impressed with the spirituality, the unction and the fervency of his ministrations. There was a sincerity and an ardor in his whole manner, which touched the heart.

"High in the temple of the living God,
He stood amidst the people, and declared
Aloud the truth, the whole revealed truth,
Ready to seal it with his blood."

The misery of man and the mercy of God, the sin that condemns and the grace that reclaims us, pardon by the crucified Redeemer, the sanctifying influence of the Holy Spirit, the necessity of personal conversion, the responsibilities of life, were the doctrines he unfolded from the sacred desk. In a sermon delivered by him, now lying before us, we find the following language: "Religion teaches us, that the present life is a state of probation for the life to come; that according to our actions here, we shall be judged hereafter. As you therefore now sow, so shall you then reap. Every passing moment hurries us towards the judgment seat of Christ. The hours are on the wing that will carry bliss or woe into eternity. In this solemn view of the end, let me exhort you to retrace the past. Call your former days to an account. Ask your departed hours, what report they have borne to heaven? What has distinguished your life from mere existence? What do you discover in that mirror which memory holds up? Is your book of remembrance a fair registry of the fruits of the spirit, works of faith, repentance and obedience? Or is it a page blotted all over with abominations in the sight of God? Have you glorified God in your thoughts, words and actions? Have you, in the exercise of faith and hope, followed the example of Jesus Christ? Have you aimed at the attainment of universal purity of heart and life? Have you redeemed your time by enriching your mind with the treasures of that wisdom which cometh from above, and adorning your soul with the beauties of holiness? Have you laid up treasure in heaven, by deeds of benevolence and charity? Unless you have done these things according to your ability and opportunities, you have done worse than nothing. You have been a barren fig-tree in the moral vineyard. It is high time to wake out of sleep; to awake unto righteousness. God once more calls upon you to redeem the time, and finish the work which he has given you to do. Work while the day lasts. Glory, and honor, and immortality, are set before thee. Indignation and anguish, the avengers of sin, are at thy heels. Flee, O! flee to Jesus as thy refuge. Rest on Jesus as thy rock. And may his grace be sufficient for thee!" In speaking of the duty of self-examination, he remarks: "The constant language of the renewed heart should be, *Lead me, O God!*"

Accustom yourselves to inquire, not only at the close of the year, but at the close of every day, *have I redeemed the time, or have I lost a day?* Do you, on such examination, find that you have learned some useful truth, treasure it up in your memory and reduce it to practice when occasion requires. Have you done a good deed? Give thanks to God for the reward of virtue and the testimony of a good conscience. Have you been led astray by temptation, and overtaken in a fault? Repent sincerely of your past transgression; implore the forgiveness of God for the sake of his Son; and resolve, through Divine grace, to walk more circumspectly in future. Oh, brethren, did we thus daily make a holy life our study; were we as much in earnest to improve our souls in the 'fear and love' of God, as we are to furnish our bodies with food and raiment, to what high degrees of moral perfection might we not attain? How pleasant, how consoling would it be, at the end of any period of time, but especially at the close of our earthly pilgrimage, to look back upon a life, no season of which was spent in vain; to review the days, months and years, all marked with good deeds, to behold our youth, our manhood, our age, only as so many stages in our direct journey from earth towards heaven, our eternal home. Life thus spent will make us triumph in death. Time, thus redeemed, will make us rejoice through eternity."

In the performance of pastoral duties Mr. Berger was faithful. How often in his visitations were the feeble strengthened, the drooping spirit cheered, the thoughtless admonished and the wayward reclaimed! His voice smoothed the bed of sickness, mitigated the rigor of death, and furnished comfort to the surviving. He was very tender-hearted, kind and affectionate, ever ready to sympathize with the afflicted, to relieve the suffering, and to do good to the needy. "What employment," says he, "so congenial to the benevolent mind, so accordant with the spirit of christianity, as to assuage the boisterous passions, and to recencile the jarring interests of man; to eradicate the bitter weeds of prejudice, chain down the furious spirit of party, and to unite all our neighbors into one numerous family of love? Does it not yield divine joy to relieve misery and supply want; to wipe the tear of sorrow and change the voice of mourning to notes of cheerful resignation? Thus are we called to coöperate daily with a beneficent Providence, in watching over the welfare of the world. And where is there one, so destitute of the gifts of nature, of

fortune and of grace, as to have no mite to throw into the treasury of human happiness? He who cannot pretend to enlighten and reform the world, may nevertheless instruct his ignorant, or comfort his afflicted neighbor; he who cannot communicate instruction, may *give alms*: if even these are not within your ability, my brother, the throne of grace is ever accessible; the force of good example is never wholly lost; and by your effectual intercession with God, your holy walk and conversation, society may reap more benefit than from the bounty of the opulent or the labors of the learned."

Mr. Berger is said to have been a man of most excellent business talent. He had an aptitude and a tact in this direction, not always found in the clerical profession. He was very particular in keeping the church book, in recording every item of interest that might be useful for reference. Much historical information relative to his congregations, has in this way been preserved. In everything he did, he was very careful and precise. Mild and amiable in disposition, active and social in his habits, his education and knowledge of men made him useful and influential in the councils of the church and in the ecclesiastical boards with which he was connected. As a Trustee of Hartwick Seminary, the Widows' Fund and the Missionary Society, his influence was salutary, his services most valuable. In synodical convention, his keen and quick perceptions often silenced objections and removed obstacles at first apparent. When the wants of the church were presented, he had the faculty of pressing home upon others the claims of the object under consideration, such as few possess. He had a knowledge of men and things unusual.

In every position in which the subject of our sketch was placed, he was found sufficient. Endowed with natural gifts, and possessing a mind well cultivated, he consecrated all to the service of God. His talents were made tributary to the cause which he loved. His influence was employed to rescue souls from perdition, to people new mansions in Heaven, and to awaken new notes in praise of the Redeemer. His faith and patience had their appropriate work, and are now reaping their reward in the celestial world. Whilst the church below mingles the tender emotions, that gush forth from the consciousness of her own bereavement, with admiration for his virtues, he has entered upon his "eternal inheritance" with Christ, in whose "presence is fulness of joy," and at whose "right hand there are pleasures for evermore."

ARTICLE IV.

THE PREPARATION OF PAUL FOR THE APOSTLESHIP.

By Rev. M. Valentine, Middletown, Pa.

WHEN a great man appears, we naturally wish to learn his early history. We want to know whether there was any thing in his parentage, his boyhood, his training, that seemed prophetic of his coming greatness, or that may account for his rise to his extraordinary eminence. We need an acquaintance with these things, in order rightly to understand and estimate his character. His sentiments, actions, his whole life, take their shades of coloring from his original mental structure and the circumstances of his youth. We must see the whole life, fully to appreciate the man. Hence the instinctive curiosity to learn the early history of such men as Luther, Bonaparte, Washington, Webster. The same holds in the case of Paul. His sublime greatness, in the vigorous activity of his advanced moral and intellectual life, presenting one of those unique and wonderful characters, whose appearance, like that of comets, the world is permitted to see only at intervals of ages, makes us desire to know the circumstances in which that life was trained and developed. The magnitude and peculiarity of his apostolic labors, awaken our curiosity to know by what process of preparation he was made competent to his work.

This process can be best appreciated when we divide it into two departments, according to the character of the agencies employed. In this view we shall consider it as involving:—

I. A NATURAL, and II. A SPIRITUAL PREPARATION.

The former will thus embrace the development of his character under the forces of nature and education, and exhibit him as the cultivated and zealous Pharisee. This process will carry forward his preparation to the time of his conversion. The latter will comprise all that was done for him by the immediate agency of grace. It will begin with his miraculous conversion and complete his equipment for apostolic duty.

I. The aspects of his natural preparation are best examined in the several items of his *early history*, *mental endowments* and *moral character*. Each of these will be found to have a

marked and peculiar significance in reference to his subsequent work.

1. We involuntarily regret that no full and connected view of his early life has been given by the sacred writers. The first notice of him presents him rather abruptly and in no enviable position. He is introduced as "a young man whose name was Saul," taking care of the clothes of those who were stoning to death the first christian martyr. The principal facts of his previous biography have been furnished by Paul's own subsequent allusions to himself. These throw much light on the subject before us.

We cannot regard it as being without a beautiful appropriateness that he who was destined to the specific apostleship of the Gentiles should be of *Jewish parentage*.—Phil. 3: 5. As "a Hebrew of Hebrews," a Jew by parentage on both sides, he was directly embraced in the original covenant with the chosen people. And just as to them, as the Jewish church, were committed the oracles of God for preservation and distribution to the whole race, so to a Jew was intrusted the office of announcing the finished redemption to the Gentile world. The Savior, who was a Jew in his human nature, allowed no narrow nationality to circumscribe the benevolent designs of his redeeming work. It seems to have been in the same spirit, that a Jew was made the instrument of extending the blessings of the covenant to the entire race. The possession of the gospel, therefore, by the Gentiles, is not the result of a resisted usurpation of exclusively Jewish rights. It is the reception of blessings designed for them; accomplished for them, as well as for the Jews; and freely brought to them by Jewish instrumentality. There was another element of fitness in Paul's nationality. In the contests which he had to wage with those who wished to impose the old ceremonial burden on the Gentile converts, his Jewish birth gave him a power which he could not have wielded, had he been a Gentile. "Being a Jew by nature, and not a sinner of the Gentiles," and "knowing that a man is not justified by the law," Gal. 2: 15, 16, he could plead disinterestedly for the gospel freedom of the Gentile converts. To every insinuation of disrespect for Judaism, he could triumphantly reply: "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I."—2 Cor. 11: 22. Thus, while he broke off the shackles of the ceremonial law, he was able to vindicate himself from every charge of want of proper appreciation of that law.

The fact that Tarsus, in Cilicia, was the *birth-place* and early home of Paul, must not be left out of view. This city, according to Strabo, rivaled Athens and Alexandria, in schools of philosophy and literature. Probably it was in allusion to this celebrity in letters, that Paul afterwards spoke of himself as "a citizen of no mean city."—Acts 21: 39. Augustus constituted it a "free city." Some have supposed that this formed the ground upon which Paul was entitled to the rights of Roman citizenship. The Roman law made it unlawful to scourge a Roman citizen. And on several occasions, Acts 16: 27, 28, and 22: 25., Paul arrested the persecuting purposes of his foes, by announcing the fact, which Cicero declares was once a sure defense in all the world, that he was a Roman citizen. To the chief Captain, Lysias, who said to him, "with a great sum of money obtained I this freedom," he replied, "but I was free-born." His citizenship was by right of *birth*. But after all, there is a difficulty in establishing the right as the result of being born in a "*free city*." It is not certain that this alone ever conferred that right on a man. With this view accords the conduct of Lysias. If being born in a free city, conferred Roman citizenship, he might surely be expected to know it; but yet, though he had been informed that Paul was born at Tarsus, he did not seem to be aware that he was entitled to citizenship. It was only after he was expressly told that he was a *Roman*, that he recalled his order to scourge him. Roman rights were, however, often conferred on persons in consideration of some distinguished service to the State. It seems most probable that such had been the case in reference to some of Paul's ancestors; and that Roman citizenship was inherited by him in this way. Thus, though altogether of Jewish blood, he was, by birth, secured in all the immunities of a Roman. And no one that remembers that Judea was then under the power of the Romans, and that this birth-right was the means of saving his life from the sanguinary designs of the Jews, can fail to see in it something very necessary for his full equipment for his apostolic mission.

His *education* bears manifest marks of providential design. We see in it evidences that he had been already set apart in the divine arrangement, and was being led in a way which he knew not. His education was begun in his native city, Tarsus. The extent of his early education in Tarsus has been a subject of much debate. We are safe, however, in concluding that his Grecian culture was very respectable. Surround-

ded by eminent schools of literature and eloquence, it is almost certain that he was placed under their discipline. But even if he were not put under the actual training of these schools, yet, a vigorous, active and ardent mind, like that of the youthful Saul, could not fail to gain much information, and have its thinking powers quickened into stronger life, by the constant presence of this intellectual atmosphere around him. Strabo tells us that the natives of Tarsus, after having studied in their own schools, in accordance with a custom prevalent in many places, often went abroad to finish their education: and as Saul subsequently went up to Jerusalem to complete his, it is most probable that he had passed through the earlier stages of his schooling at Tarsus. His subsequent quotations from Grecian works, Acts 17: 28; 1 Cor. 15: 33; Tit. 1: 12, undoubtedly show that his connection with this place threw him into contact with Greek literature, and made him acquainted with that system of polytheism and idolatry, against which he afterward wielded so skillful and gigantic a power. God prepared and then employed one that understood both the strength and weakness of the Grecian religion, to accomplish the work of its overthrow. Providence seems to have taken him through the labyrinth of pagan learning, as through a house hung with every kind of armor, whence he might equip himself with weapons for its future destruction. He could thus meet the Gentiles on their own ground, as not a whit behind the chief of their philosophers in the knowledge of their religious system; quote their own authors; expose their absurdities; take what was true in the germ of their belief; and from this vantage position, force their judgment to consent to the high reality and glory of the truth, that there is but "one God over all, blessed forevermore."

But whatever uncertainty there may be as to the extent of his early education in Grecian knowledge, there can be no doubt that, being the son of a Pharisee and probably intended, from the first, for the profession of Doctor of Jewish law, he was carefully taught from his youth in the elements of Rabbinical learning. The beginning was doubtless made by his parents. His young heart was deeply imbued with the spirit of the Hebrew faith. Its hopes and its glory were, without doubt, interwoven with the first and strongest sentiments of his religious nature. Thus trained, he went up to the metropolis of his nation and of sacred learning, to complete his professional education. Under the tuition of Gamaliel, a distinguished teacher of the law, he developed his mind

and filled it with the accumulated stores of Jewish wisdom. He became an educated, self-complacent Pharisee.

Now, the conclusion can scarcely be resisted, that was a mysterious design—with eyes glancing to the future—in all this training through which Providence was leading Saul. At first blush, this education might seem to lift a high barrier to Saul's entrance upon the duties of a christian apostleship. The intellectual pride and development of religious prejudices, naturally flowing from this Grecian and Pharisaic culture, may seem least suited of all possible things, to prepare him for the reception and practice of the humbling and self-renouncing principles of the faith of Jesus. And yet, when his prejudices had been dissipated, and his heart humbled by the miraculous intervention of the power of grace, the divine counsel in his training shone brilliantly out. For it prepared him to see in christianity the needed and predicted complement of the Hebrew faith, as well as the mutely expressed "desire of all" Gentile "nations." By being familiar with the highest sanctity, best principles and most encouraging hopes of Judaism, his great and earnest heart was made to feel the preciousness of that which was higher and better still, and to discover, with instant vision, and demonstrate with unanswerable sureness, how all the symbols and promises of the covenant with his fathers centered in JESUS, and found their true meaning and reality and culminating glory in the mediatorial atonement of the "better covenant, established on better promises." And his knowledge of the nobler truths and features of Grecian philosophy, which rose up before him when he had escaped the thralldom of the restrictive system of Pharisaism, enabled him to form a just conception of the value of the moral verities that underlay Gentile ethics, and to labor with discriminating prudence and success among them whom God had called to be fellow-heirs of the promises. Peter and the other apostles, with none but Jewish culture, it seems, could never rise above their Jewish prejudices enough to labor comfortably among the Gentiles, and cordially admit them to an equality with their own nation in the kingdom of the Messiah. It was in reference to this Jewish trait in the christian Peter, in wishing to impose on the Gentile converts burdens which neither he nor his fathers were able to bear, that Paul, at one time, "withstood him to the face, because he was to be blamed."—Gal. 2: 11. But before Paul's enlarged mind, as before none of the rest, there rose up in christianity the idea and hope of a universal reli-

gion—one that would have no limits but the limits of the race—one that would make the earth a temple, arched with the sky, and lighted with the stars, in which all nations might everywhere bow down, and through the one Mediator and Redeemer, worship the universal Father in spirit and truth. This mighty idea of a religion for the world, standing out as a brilliant and energizing attraction before his vision in the widely ranging labors of his apostolic life, was, probably, largely the product of that liberal and comprehensive union, in his education, of both Jewish and Grecian culture. And he is thus made to stand, as a perpetual monument before the church, to show how God can, by ordinary means, train a mind for a peculiar service, and sanctify and employ the most vigorous mental powers, and the most varied attainments of education, and cause them to augment the efficiency of ministerial effort. For, though beginning later than any of the other apostles, as "one born out of due time," Paul was yet made, "in labors," and success too, "more abundant than they all."

Thus far we see only natural agencies concerned in Paul's preparation. They educate him simply as a man, and constitute him what he was just before his conversion. He was then about thirty years of age. Before passing on to the second department of agencies, it will be best to group together, in a connected view, his personal characteristics, both mental and moral, as they appear to have been developed up to this period. From this view we will be better fitted to appreciate the peculiar preparation wrought in him by the higher agencies of grace.

2. *His mental powers* can be estimated only in the light reflected back from his subsequent labors and writings. We must remember that these were his before his conversion. They were original endowments, and had received their proper development under the educational forces already mentioned. It is impossible to read his epistles without feeling that the original powers of the mind that produced them were of no ordinary type. In the synthesis of his intellectual life, he appears to us as a giant. In thinking of him, we are reminded of Luther. Luther has been called a "second Paul." Both were original thinkers; both uttered thoughts too great for other men. Or, nearer home, the massiveness and grandeur of his intellectual strength may be compared with Daniel Webster's. Paul's was, however, less

methodical, more erratic and rapid. An analysis of his mind exhibits several traits very clearly marked:

One is a strong logical tendency. His reasoning powers were vigorous, discriminating and comprehensive. He naturally threw his thoughts into the argumentative form. In this mental trait of Paul, is found the germ of a systematized theology in the church. The great truths of religion had fallen, scattered, like manna on the ground of revelation. He gathered them up, that they might not be lost. Rather, they were lying, like brilliant diamonds, without order. Paul's mind was trained to collect and string them, each in its proper place, into a chain of theology. His epistles are master pieces. He moves through an argument with grandeur. When he is done, the reasoning is invincible in its logical accuracy. This dialectic character of his mind, probably, furnishes the reason why Longinus places him on a level with the best Greek and Roman orators.

Another trait is a distinctly practical force. This was the natural bent of his character. He not only thought, but acted. It was not his disposition to waste his time in reasoning out theories to no purpose. To him it seemed a childish thing to build castles in the air. He "put away childish things." His logic was always practical: it had its conclusion in action—sublime action. As lightning is followed by thunder, so the gleam of his thought was followed by motion to its execution. See this naturally practical tendency, by placing him beside the apostle John. Meditation was the soul of John's life. He could act too, but he seemed to be always placidly gazing on the eternal forms of divine truth and love. He would take you to lean, with him, on the bosom of the Lord, and have you look up into his eye of kindness, until you would cry out, "God is love." But Paul, with a more active nature, and equally as full of feeling, would say, "the love of Christ constraineth us," and then rush into the field of labor and suffer and fight. This combination of great power of thinking, and great power of acting, is rare. "An astonishing head and an astonishing arm are seldom united." This was a talent of this cultivated Pharisee. When we see him roaming the streets of Jerusalem with hurried step, invading the retirement of christian homes, and dragging thence men and women to prison, and speeding away to distant Damascus to fetter the followers of Jesus, we receive an unequivocal hint of his practical tendency at this stage of his training.

Another feature of Saul's mind was indomitable energy of will. His later life indicates that his educational influences developed his native decision into high resoluteness of character. No vacillation, hesitation, or changeable uncertainty, distorted his course. He held his other powers in stern subjection to the mandates of his will. This prepared him for that brilliant apostolic career, in which we see resolution and perseverance unbroken by toils, sufferings, perils or death.

All these endowments were combined with an ardent temperament. This gave impetuosity to his movements. As a man, his feelings were warm, and he was full of them. Had it been otherwise, we would scarcely be told, that he was "exceedingly mad" against the christians, and impelled to "persecute them even unto strange cities."

Such a view of his natural greatness of intellect is apt to suggest some corresponding majesty in his personal appearance. In this, however, we would mistake. The greatest minds are not always in the most imposing bodies. Sometimes the brain seems to be in inverse ratio with the bone and muscle. Of the person of Paul we know but little. Scattered representations picture him as a small man, of stooping carriage, fair complexion and sedate appearance, with aquiline nose, bald forehead, thick beard and expressive eye. Lucian scoffs at him, as "the Galilean with the bald head and hooked nose." Paul himself tells us of some among the Corinthians, who spoke of his bodily presence as weak, and his speech contemptible. But as this was the assertion of his foes, we have no guaranty for its correctness; especially that referring to his talent as an orator, as we know that it is still the case, that people will sometimes say of one they do not like, that his bodily presence and speech are contemptible.

3. *His religious character*, at this point of his preparation was that of a strict, sincere and intolerant Pharisee. His external life was unusually correct. It was probably the best product that his Pharisaic culture could produce. He made advances in the Jew's religion above many of his equals in age, in his own nation, being more exceedingly zealous of the traditions of his Fathers.—Gal. 1: 14. From the Pharisaic point of view, his life was irreproachable. His sincerity cannot be doubted. There was no taint of hypocrisy in his character. Hypocrisy is incompatible with so earnest a nature as his was. He afterward affirmed that he had lived in all good conscience toward God. He means that he had been scrupulously conscientious. His errors of heart sprang from

those of the head. The fiercest of his persecutions were meant to do "God service." "I verily thought with myself that I *ought* to do many things contrary to the name of Jesus of Nazareth."—Acts 26: 9. This sincerity is one of the most necessary features in the formation of his apostolic character. But, though he was sincere, his conduct was in melancholy opposition to the will of God; and in his error, he was, to the last degree, intolerant. His impetuous nature made him so. A cold, heartless man could scarcely do wrong as vigorously and sublimely as he did. His natural gifts and cultivation had fitted him for mighty efficiency in something, either in good or evil. Education and great genius always prepare a man to become either a great blessing or a great curse. Saul was now efficient in sin. Amid the agitation of the Jews by the new faith of Jesus, the proud young scholar rose above all his compeers in persecuting the saints. He was indignant that a few ignorant fishermen should throw down the gauntlet to the Doctors of Jewish law, and boldly assert that the Jesus whom they had rejected and crucified, was the expected Messiah, and that he had risen from the dead and ascended to heaven. His mind had been filled with glowing conceptions of the majesty of the looked-for Messiah-king, and he could not endure the thought that he had been found in the person of the despised and executed Nazarene. He probably thought that it involved a degradation of the whole Jewish nation and religion. It was sweeping away too much of what had been their peculiar hope and boast. "He panted to visit retribution on these vilifiers of their national glory, and disturbers of their national religion." With high fury, he flung himself into the contest. He wavered not. There seems to have been no misgivings of his intolerant spirit. His strong and cultivated nature was working out an expression of its true self. We see in him, already, the high energy and zeal that were afterward transfessed to the christian cause. Though young in years, he had the nerve of a hoary-headed tyrant, and before his relentless will everything went down. It is impossible to say where he would have stopped, had not God said to him, "Thus far—but here shall thy proud steps be stayed."

II. These features of his personal character mark the extent of its development by natural agencies. The result is, that the whole tide of his nature is against the religion of Jesus. This view prepares us to take the second step in the analytic examination of his preparation for his apostolic of-

fice, and to appreciate the change effected by the higher agencies of grace. The process already seen has developed him as a man; that to be examined will make him a christian and an apostle.

1. The first step in his spiritual preparation was his *conversion*. This occurred at a time when such a thing could be least expected. When he was fiercest against the christians, by a sudden transition he was made one of them. He was persecuting Jesus up to the very hour in which he was made a disciple of Jesus.

We can scarcely imagine that any but marvelous instrumentalities could arrest and change his determined mind. His arrest was not heralded by any note of preparation: it was quick and overpowering. He was journeying on, with his company, toward Damascus, as a persecutor, when, at mid-day, a sudden gleam of "light above the brightness of the sun," encircled him. All were stricken to the ground by its overpowering brightness, and he heard a voice, saying, "Saul, Saul, why persecutest thou me?" That must have been a moment of ineffable experiences to Saul. A fearful awe must have subdued his strong heart, as the words, "I AM JESUS," assured him that he was in the close presence of that divine personage whom he believed to be dead, and whose name he had blasphemed. All this must have sent a quick conviction to his mind, that he had been in error, and fighting against God.

Some critics who have sought to explain the conversion of Saul on purely psychological grounds, have considered the light and voice on this occasion, as simply a flash of lightning and the accompanying thunder. They suppose that the company may thus have been smitten down; that the agitated, alarmed and guilty *conscience* of the persecutor uttered its silent voice on the inner ear of the soul. They imagine that the sudden danger and narrow escape arrested his attention, and that all the circumstances of being addressed and seeing the glorified Redeemer, took place, not in the outer, but inner world. The wicked are sometimes arrested in this way. The holy Norbert is said to have been converted under the instrumentality of a flash of lightning which darted down before him. Luther, it is well known, determined to devote himself to God, under the feelings produced when his friend Alexius, by his side in the field, was stricken to death. But though it is thus rendered abstractly possible to conceive of a conversion as occurring by such instrumentalities, there are insu-

perable objections to such an interpretation of the narrative before us. In the cases of Norbert and Luther, they *knew* that it was but the natural lightning. But Luke manifestly relates this as a supernatural occurrence. It is equally sure that Paul himself regarded it as more than an ordinary phenomenon of nature. Again and again he repeats it as a miraculous appearance, and, to his mind, an incontestable proof of the divine character of his call to the apostleship. He relates the *minutiae* of the whole scene—the light, the voice, the utterance in the Hebrew tongue. Paul certainly knew what lightning was, but he speaks not of it as such, but as of something he could not explain—"a light above the brightness of the sun." The true explanation seems to be this: The Lord had set him apart, from his birth, for a special purpose; and he here appeared to call and send him to his work. His destined office was one that he could not take upon himself: it required a direct investiture by God. Nothing less, therefore, than a miraculous appearance could satisfy Paul's own mind of his appointment to the apostleship. He also needed this to authenticate his claim with the other apostles and those to whom he was sent. He did ever afterward appeal to it as an evidence that he had been directly invested, by the Redeemer, with his high and peculiar commission. That light, therefore, was the visible glory of the Lord, in which, in former times, he had appeared, as the angel of the covenant, to the patriarchs and prophets. It was the radiance, part of which had before, on the mount of transfiguration, made the face of Jesus shine as the sun, and his garment gleam in the whiteness of light. Rather, indeed, it was the glory of the Redeemer's heavenly home; some of that light inaccessible about the Mediator's throne, of which he spoke in that sublime prayer he uttered just before his crucifixion: "And now Father, glorify thou me with the glory which I had with thee before the world was."—John 17: 5. That glory he had now resumed, and he seems to have, for the promotion of his mediatorial kingdom on earth, come down with all that glory on; and the brightness, as it flashed around the bewildered Saul, when the Savior drew near, was but the streaming effulgence from his garments of light. Saul knew, at once, that that was not a flash of lightning: and when from his prostrate position on the ground, he heard a voice mysteriously and reprovingly syllabing his name from that sublime glory, no wonder the mighty man was subdued and submissive, and ready to say, "Lord, what wilt thou have me to

do?" There was a logic in all that, against which he knew no arguments. There was an eloquence in that oratory of visible glory and divine utterance, that swept over his stern will, and left it lying as prostrate as his unnerved body.

The character of Paul's conversion was, therefore, *doubly miraculous*. It is a truth sustained by the demonstrative power of the whole gospel, that *every* conversion is a miracle. It transcends the powers of nature. The Bible clearly unfolds the truth, that our broken humanity has no ability to reconstruct itself, and that conversion never occurs simply under the operation of forces and laws inherent in human nature. The operative forces in corrupt humanity impel it onward in sin, but have no power to reverse the direction and ascend to God. This demands the intervention of a new energy. The river never turns its course and runs up the mountain. That would be a miracle. The turning of the current of human nature up the mountain of holiness is a miracle. It involves the supernatural. When we see a sinner converted, we behold as clear an intervention of the divine energy as was seen when the Mediatorsaid to the angry waves of the rolling sea, "Be still," and there was "a great calm." When we witness one "dead in sins," rising up and casting from his yet marble-like limbs, the grave-clothes in which his moral life had been wrapped, and appearing after his resurrection, as a saint, we gaze upon a miracle of more marvelous glory, and richer in the tracery of omnipotent energy and love, than we would have seen had we stood by the tomb, and beheld Lazarus, at the bidding of Jesus, come forth from his charnel house of putrefaction, full of life and thought. Every conversion, therefore, involves the intervention of a new force, not only higher than nature, but reversing the natural. In this aspect, Paul's conversion and that of other men coincide.

But Paul's conversion was miraculous, not only in this universally supernatural characteristic of the change, but also as brought about by a miracle of agencies. It was the result, not of the ordinary, but of an extraordinary interposition of divine power. It has no parallel. The Redeemer appeared to him in visible glory; a mysterious light flashed on his pathway, and illumined his mind with convictions of danger and duty; a voice of dread reproof and direction, called him from sin. Such a scene as that through which he passed, occurs but once in the history of a world. A great foe was to be made a great friend, and sent on a mighty

work. An unmistakable miracle was to attest the hand of God in the transaction, and silence every voice of doubt or resistance. It was a "high day" in the annals of grace, when the chief of the enemies of the cross was made—not alone by the ordinary miracle of grace, but also by a miracle of agencies—instantly to take up that cross and glory in it till his voice was hushed in death.

The *completences* of his moral change was fitted to the entirely new course of life and duty on which he was to enter. His conversion was not partial. It left no moral forces of his nature unconquered. He no longer "conferred with flesh and blood." The great deep was broken up, and a new world of duty and feeling arose from the chaos. His whole nature, with its ardor and might, sweeping onward, like a storm over a prairie, was in an instant completely reversed and, with accumulated force, went up the mountain of the Lord. He was a new creature in Jesus. His *judgment*, before biased by error, was illumined and convinced. This was the initial process in his conversion; "God who commandeth light to shine out of darkness, shined into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ." We can conceive that, in that hour of ineffable radiance, near Damascus, there flashed through his mind thoughts that he had never known, conceptions that startled him by their strangeness, and conclusions that swept away the conclusions and prejudices and logic of all his past life. And when his judgment was illumined, his *will* was subdued. "He fell to the earth." It is always the sinner's will that gives the signal for the perpetration of sin. He wills to sin; to disregard God; to listen to the voice of the world's allurements and Satan's seductions. The will is the governing power, the general, of all the evil forces in human nature. They go forth, and march up and down in sin, at the bidding or permission of the will. God intended to make the efficiency of Paul's imperious will subservient to christianity. It is scarcely possible to form a sentence more expressive of complete renunciation of self-will, than that uttered by the stricken Saul, "Lord what wilt thou have me to do?" It exhibits total abandonment of himself to the authority of God; and the sentiment with which he enters his service is, "here am I Lord." His will lost none of its essential force, but was turned into harmony with the divine will. Its energy was not broken, but changed in direction. And with this strong nature and submissive spirit, it is easy to see what an effect-

tual laborer God was raising up for himself. The *active powers* follow the volitional. Actions are the children of the will; good ones, of the will and judgment; bad ones, of the will and depravity. When the internal man has been changed, the external man is also changed. The inward processes embodied in Saul's conversion, at once transferred him from the activities of a persecutor to the position of a disciple of Jesus. The totality of the change shines out in instructive significance and glory in the fact which Luke mentions, that he at once joined himself with the disciples.—Acts 9: 19, 26. The proud scholar unites himself with the illiterate christians. He renounces his place and honor among the Jewish aristocracy, to suffer reproach with the people of God. He makes those whom he intended to fetter and kill, his companions and counsellors. He takes the place of the persecuted, to be himself hunted down and imprisoned and slain. The suitableness of his previous preparation appears in the moral heroism that he at once exhibits, on becoming a christian. With a self-renunciation that is marvelous, and a heroism that knew no tremblings, he forsakes all that he had before counted gain, and glories in the cross, and in the friendship of the despised disciples. He fulfilled, toward the people of God, the beautiful promise of Ruth: "Whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." This is an evidence of the completeness of his conversion. The correctness of this assertion is more clearly seen, when it is remembered how this conduct contrasts with that of pretended christians in our times. Now men join themselves with the worldly aristocracy. *Pretended* christians can hardly worship in the same church with the poor or unlearned. They cannot endure a poor man's pew near their's, and socially, they take care never to know him. Even the divine plan of having the rich and the poor meet together in the same sanctuary, becomes too annoying for modern unconverted professors; and some aristocratic church, from which "grace" is pretty well excluded, except in name, must be formed, from which the poor must keep away. This course of modern unconverted men, shows the reality of Paul's conversion in clearer light. Modern aristocratic christianity is not of the Pauline order, and as it bears the stamp of spuriousness on its very face, it answers—as perhaps the only, or best use that can be made of it—as a proof of the genuineness of

the change that made Paul differ from them, and unite himself with the humble and persecuted disciples.

2. Paul was thus made a christian, and the next step is his investiture with apostolic rank. The ultimate design of all that had been done for him, was to give him credentials of office, and send him to the Gentile world with the gospel. Jesus himself performed his ordination rite; "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom I now send thee, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith in me." This was his certificate of apostleship. His commission was now in his hand, signed and sealed with the Redeemer's own royal signet. He "was not disobedient to the heavenly vision," but immediately, at Damascus, showed that Jesus was the Christ.

It was probably the outward expression of an inwardly felt necessity, that Paul, at once, came forward and bore testimony to the change wrought in him by the power of grace. It was the spontaneous outgoing of his new life. It would have tortured him, to have kept his new existence—like a pent up and smouldering fire—unconfessed and unexercised. He began his work with instant promptness. But it must have been a strange work to him; to build up what he had pulled down; to reason against the convictions and arguments to which he had been accustomed all his life. He must have felt strangely as he went about it; and, perhaps, in the beginning of his untried duties, there stole over him a half-consciousness that he was not yet adequately prepared for his sacred task. Probably he felt that his mind, long accustomed to run in other channels, must be specially disciplined to the new course of argument which he would have to employ. At any rate, after publicly witnessing for Christ at Damascus, he is withdrawn from our view, and before he again appears, entering on his labor among the Gentiles, he passes through the experiences of a mysterious residence of nearly three years in Arabia. We have no mention of this, but by Paul himself. Gal. 1: 17; Luke; Acts 9: 23, passes over it in silence, leaving a sort of blank in the sketch, and connects the parts before that visit into Arabia with those subsequent,

by saying, "after many days were fulfilled." There is something interesting in the fact, that the name of the last great apostle of God, by having gone into Arabia, is associated with some of the most hallowed scenes and transactions through which moved Moses and the holy prophets. In Arabia, Moses, when a stranger and a shepherd, saw the burning, but unconsumed bush, out of which came the voice of God. In its wilderness fell the manna and flowed the water from the rock, for the camp of Israel going from bondage to Canaan. Over it moved mysteriously the pillar of fire and cloud. In Arabia Sinai smoked and trembled when the Almighty gave law to the people. In Arabia patient Job suffered and triumphed. Here Elijah found refuge from his foes, by the little brook, where the ravens, like ministering angels, were divinely made to feed him. And at last, when God had called Paul to tell the Gentile world how the gospel of Christ had broken down every wall that once circumscribed the blessings of religion to the Jews, lo! we see him going, not up to Jerusalem to be taught by the twelve, but into Arabia; and then coming forward from communion with God in the desert, to bring back the banished race to Eden. It seems as though it was intended, that from the very scenes that were fullest of desolation and the spirit of stern law, he was to come forth to unfold the freeness and universality of the gospel. But God seems to have intended something more than this in Paul's sojourn in Arabia; something directly connected with his proper equipment for his apostleship. A few considerations will show that this is probable. First, *Christ* included in his own preparation for his public ministry a withdrawal, by direction of the Spirit, into the wilderness for forty days and nights, to undergo a mysterious conflict with the "god of this world." Secondly, the twelve were trained for three years, under the immediate tutorship of Jesus, for their apostolic labors. Paul had at least an equal task to fulfil, and may it not have been equally needful for him to commune with Jesus and study the gospel, before fully embarking in his destined work. Thirdly, Paul himself excludes a "novice" from the ministry. Is it not probable that his own conduct was based on the same principle? May not God have taught him this principle, by the way in which he led him? These considerations make it appear probable that God included this retirement into Arabia as a part of his preparation for his official duties. We can, moreover, trace some features of additional preparedness that it gave him. It af-

forded him time to settle his mind, so that his wonderful zeal might not lie open to the charge of fanaticism. He could review the bewildering transaction of his conversion, and fix himself on a firm basis of truth. There is sometimes strength as well as majesty, in delay. It gave him quiet to deepen and strengthen his inner life, by meditation and communion with God and truth, and thus to accumulate spiritual resources for the incessant and exhausting conflict in which he was ever after to be engaged. He could here attain some degree of manhood in Christ, before he entered the battle-field. And by the review, which it allowed, of the Old Testament prophecies in reference to Christ, it familiarized his mind with the proof of the Messiahship of Jesus, whose claims he was to maintain. It is not improbable, moreover, that during this time, he received, by immediate revelation from Christ, some of those facts and doctrines of the gospel, to which he refers in Gal. 1: 12. In his call, Christ told him that he was to bear witness, not only of the things he had then seen, but also "*of those in the which he would appear to him.*" As these would be immediately needed in preaching to the Gentiles, it is not unlikely that he was made acquainted with them before entering fully on his work. Further, many considerations point to this period as the time of the wonderful vision recorded in the twelfth chapter of Corinthians, when he was caught up into the third heaven. The chronological coincidence of the two events favors this supposition. And if God took Paul through these unutterable experiences at that time, it can scarcely be doubted that they were a part of his needful preparation, and a channel through which he received that knowledge which he afterward declared was not taught him by man. From Arabia he returned to Damascus, and went forth to his apostolic labor.

The second department of Paul's preparation—by supernatural agencies—gives the complete summary of his apostolic equipment:

1. He was converted by a miraculous interposition of grace.

2. He was called to the apostolic office directly by Christ himself; as much so as any of the twelve. His was not an inferior authority. He received it not from the previous college of apostles. They had no agency in his ordination. His commission was sealed "by Jesus Christ and God the Father."—Gal. 1: 1. His appointment was divine, not human.

3. He was made a "witness of the resurrection." If Peter was correct in supposing this to be an essential qualification for apostleship, Acts 1: 21, 22, Paul's preparation met this demand. He saw "that Just One," several times after his resurrection, Acts 22: 14, 18, and could, therefore, bear testimony to the truth that the Lord had risen from the dead.—1 Cor. 9: 1.

4. He was personally taught by the Redeemer. He received his gospel "by revelation of Jesus Christ."—Gal. 1: 12. This seems to have been an essential idea in the true conception of the apostolic office. How far the *minutiae* of gospel history and doctrine were communicated to Paul in this way, it is impossible to tell. He denies having received his gospel from the other apostles; and unquestionably he was not dependent for it on the fallible information of outside rumor. We may, therefore, safely conclude, that all its important facts and doctrines must have been embraced within the communications of the revelations. What he said of the Lord's Supper, "*I have received of the Lord that which I delivered unto you,*" 1 Cor. 11: 23, he could have said of the whole system of truth that he taught.

Thus was Paul prepared; and reviewing the whole discipline through which he had been led, he could only say, "By the grace of God, I am what I am." His equipment was now finished; he held his holy commission in his hand and heart; his great soul was full of pulsations of love and duty; he had none of fear; and he went forth, the apostle of the Gentiles, to live the sublimest life of devotion, and toil, and self-sacrifice, that the world has witnessed since Jesus, as God in human flesh, ceased going about to do good.

ARTICLE V.

ENGLISH HYMNOLOGY.

Collections of hymns for public and private devotion.

A hymn may be defined as a poetical composition, adapted to singing, and designed for christian worship, or devotion. In this are embraced three elements, the poetical, the lyrical, and the religious, and each of these is essential to the existence of a genuine hymn. It is by the neglect of the one or the other of these elements, that so many compositions bearing the name of hymns, and presented to the christian world for this purpose, have failed to command its regard, and though long commended to it as such, have finally been thrown aside as insufficient and unsatisfactory. The idea was long since advanced by Newton, in his preface to the "Olney Hymns," that poetry was rather an injury than an advantage to hymns: "There is a style and manner," says he, "suited to the composition of hymns, which may be more successfully, or at least, more easily attained by a versifier than by a poet. They should be *hymns*, not *odes*, if designed for public worship, and for the use of plain people. Perspicuity, simplicity, and ease should be chiefly attended to: and the imagery and coloring of poetry, if admitted at all, should be indulged very sparingly, and with great judgment." This, like most popular fallacies, contains some truth, along with several fundamental errors. There can be no doubt that all hymns should have the qualities of perspicuity, simplicity, and ease, but it is a very great mistake to suppose that these are opposed to poetical "imagery and coloring," for, on the contrary, it is one design of poetry to confer all the qualities just mentioned. True poetry never consists in obscure, harsh or unnatural language, and it is not the design of its figures and images to take off the mind from the thought, but thus to render the thought more impressive. But it is a still greater mistake to regard the gospel, as Newton here seems to do, as intended only for "plain people," by whom, I suppose, he means the uneducated or ignorant. It is true, that it is one of the characteristic glories of the gospel, that it is "*preached to the poor*," but it is not designed for them exclusively. Although it is "*easier for a camel to go through*

the eye of a needle than for a rich man to enter into the kingdom of heaven," and "*not many mighty, not many noble,"* in the eyes of the world, "*are called,"* yet does the gospel at once refine and elevate man, purifying not only his heart, but also his taste, and enlightening his understanding as well as his soul. Hence, christianity has a purer literature, as well as a purer morality, than Grecian and Roman antiquity, with all their aesthetic culture could boast. The christian church, therefore, attracts to itself the most intelligent and the most refined minds, as well as the most pure and simple. Its public services are thus to be adapted, not to any one class, but to all classes of society; to the intelligent as well as to the ignorant; yea, it is a part of its mission to make men intelligent, to civilize and refine them, as well as to convict them of sin, and bring them to a knowledge of Christ.

But, in addition to this, genuine poetry, the most elevated and sublime, as well as the most touching and simple, adapts itself to men of every condition in society, as well as to the most diversified intellectual character. The poems of Homer and of Pindar had pleased and soothed, melted and enraptured the minds of the populace of Athens and of Thebes, of the Greeks in Asia, as well as those in the original home of the race, long before Longinus or Quintilian had discovered in them examples of the purest beauty, and of the most elevated sublimity. The songs of Burns, of Campbell and of Bryant, are equally popular with the unlettered multitude, and with the learned critic. Hence, as well as from the facts of the case, we infer, that the highest literary character of a hymn, as well as of any other poetical composition, so far from interfering with its popularity, or general acceptableness, is one of the conditions upon which popularity is dependent. Hence, too, we see the absurdity of the idea that a mere poetaster or versifier is better qualified to write hymns than the genuine poet. Just as reasonable would it be to infer that the apprentice, or the cobbler could make better work, or give a better fit than the fully accomplished workman. Dr. Watts, therefore, labored under a great mistake, when, as Newton informs us, he thought it necessary "to restrain his poetical fire, in order to adapt himself to the capacities of common readers." It is this, doubtless, that has made so many of his hymns so poor and flat that they have not been able to retain their place in any respectable collection of hymns for the purposes of public worship, whilst, on

the contrary, the more they breathe a genuine poetic fire, the more acceptable are they to all classes of christian worshippers, many of them establishing themselves as heirlooms with which no inheritor of the rich treasures of sacred song is willing to part. Whose heart does not glow with the fire of devotion whilst uniting in such a hymn as "Alas! and did my Savior bleed," whilst such a prosaic piece as "Behold how sinners disagree, The publican and pharisee," although from the same pen, is scarcely singable!

So also, if we compare Cowper with Newton, it will be found, as Montgomery well observes (in his preface to the *Olney Hymns*, p. 31), that Cowper, the genuine poet, in the few pieces which he has furnished for that most interesting collection, as much excels his friend and colleague, Newton, in the "perspicuity, simplicity, and ease" of his hymns, as he does in the higher poetic inspiration, "in grace, elegance, pathos and energy." In fact, Newton is a striking example of the unsoundness of the principle which he lays down for authorship, and of the insufficiency of mere verse, even when combined with the most genuine christian sentiments, to construct hymns which will permanently bear the test of time and use, by an intelligent worshipping assembly. Of nearly three hundred hymns which he prepared for the *Olney* collection, which was to serve as a memorial of their personal friendship, as well as of their christian faith, very few now commend themselves to intelligent christian worshippers, whilst nearly all of the thirty or forty prepared by Cowper for the same collection (with the exception of the historical ones) are still dear to all who delight to sing the praises of God; be they rich or poor, rude or refined, ignorant or intelligent. In these hymns of Newton, it is simply the poetical element that is wanting. The sentiments of his hymns, except where he interweaves his peculiar views in Calvinism, are evangelical and pure, and the metres which he has selected, simple and long-established in the English language. The contrast between Cowper and Newton, as regards their poetical character, may be seen in two of their hymns upon the same subject (walking with God), and which, in their *Olney Hymn Book*, stand in immediate succession (Nos. 3 & 4). Cowper's is the well known hymn commencing, "*Oh! for a closer walk with God,*" which although originating in a peculiar frame of mind, and adapted rather to the closet of the individual christian when mourning over the hidings of God's face, is still so deeply pathetic, and so adapted to almost uni-

versal feeling under the circumstances indicated, that it has long held, and will continue to hold its place in our hymn books for general use. Thus we find it alike in the Methodist and the Presbyterian, the Baptist and the Episcopal collections, almost from the time of its first appearance, as well as in the most recent collection of H. W. Beecher. Newton's hymn, on the contrary, although one of the best which he has written, and in the tone of its sentiments, far better adapted to public worship, is scarcely known beyond the volume in which it first appeared. Neither Rippon nor Dobell has copied it, Methodists, Baptists, Presbyterians, and Episcopalians, all ignore it, although most of them have copied many hymns by no means superior, but which had commended themselves to them by other considerations. But why is this hymn thus unanimously rejected? Simply because having nothing extraneous to recommend it, it has been *felt* that it was deficient in the true poetical element, and thus the unbiased taste has very properly condemned it. But if by any chance it had happened to get into any congregational hymn book, it would doubtless be defended by those who had used it, as "a very good hymn, evangelical and sound in faith!" The following are its principal stanzas:

"By faith in Christ I walk with God,
With heaven, my journey's end, in view;
Supported by his staff and rod,
My road is safe and pleasant too.

2 I travel through a desert wide,
Where many round me blindly stray;
But he vouchsafes to be my guide,
And will not let me miss my way.

7 I pity all that worldlings talk
Of pleasures that will quickly end:
Be this my choice, O Lord, to walk
With thee, my guide, my guard, my friend."

This, however, we regard as decidedly superior to the great mass of Newton's hymns, of which the following (No. 25, Bk. 2) is more like an average specimen:

1 "Beneath the tyrant Satan's yoke
Our souls were long oppress;
Till grace our galling fetters broke,
And gave the weary rest.

- 2 Jesus, in that important hour,
His mighty arm made known;
He ransom'd us by price and power,
And claim'd us for his own.
- 3 Now freed from bondage, sin and death,
We walk in wisdom's ways;
And wish to spend our every breath
In wonder, love and praise.
- 4 Ere long we hope with him to dwell,
In yonder world above;
And now we only live to tell
The riches of his love." etc.

Why is not this an acceptable hymn? Why does it not appear in any of our church collections from Dobell to the present time? Why is it that the simplest and most unlettered christian will take, in preference to this, almost any of the compositions of Watts, of Wesley, of Toplady or of Mrs. Steele, to say nothing of Cowper, of Montgomery, or of Heber? The answer is obvious—it is utterly deficient in the poetic element, and that most excellent man, Newton, although well aware, and properly confessing that he had none of the loftier endowments of a poet, overlooked the fact that he was sinning against the well established canon of criticism.

"Mediocribus esse poetis,

Non di, non homines, non concessere columnae."

Poetry, then, and poetry of a high order, is, evidently, a fundamental requisite to every good hymn, and we are, therefore, compelled to differ entirely from Mr. Beecher,* who, having first defined a hymn as "a lyrical discourse to the feelings," which is correct enough, if he included the poetical under the term "lyrical," proceeds to contradict himself, by saying that "hymns are not to be excluded" from a collection "because they are deficient in lyrical form, or in feeling, if experience shows that they have power to excite pious emotions." Experience also shows that prose, whether read or spoken, or chanted, has power to excite pious emotions, but Mr. B. will not on that account advocate the use of prose in singing, or regard any form of prose as a genuine hymn. In

* Plymouth Coll. Introd. pp. 3, 4.

a collection, which is to be a *selection* of hymns, the question is, we suppose, as to what is *best*, not what is merely tolerable or passable. Before the invention of gunpowder, bows and arrows, battering rams and slings were very necessary weapons of warfare, and might still answer the purpose, if nothing better were at hand. But no intelligent man would now recommend them as equal to our most improved firearms, "*Sharpe's rifles*," or a park of artillery. Prosaic hymns doubtless answered the purposes of worship, when little or nothing better could be obtained, but as the English language and English literature have alike improved, not only since the time of Sternhold and Hopkins, but even of Newton and Cowper, it would be exceedingly unwise to prefer inferior hymns of an older date, to others more modern, more chaste in diction, more genuine in their poetry, and altogether better adapted to the purposes of devotion. Mr. Beecher also truly says that "not many of Newton's hymns can be called poetical;" but we can by no means agree with him, that "there are few hymns in the English language that are more useful." Indeed Mr. B. himself seems to act in opposition to his own declaration, when, out of several hundred of Newton's hymns, he gives place to but forty or fifty, in his collection of nearly fourteen hundred hymns. And even in this small number he has, contrary to his own avowed principle, to make very material changes, in order to adapt them to the well established rules of good taste in such matters. Thus the hymn commencing, "Stop, poor sinner, stop and think," he has not only reduced from five to three verses, but has substituted for the line, "Pale-faced death will quickly come," "Soon relentless death will come." But would it not have been far better to omit this hymn entirely? Is it not intolerable, not only to any one who has a correct ear, and is annoyed by the false metre which clogs every stanza, but does it not utterly fail in making that peculiar impression upon the feelings which Mr. Beecher lays down as one of the essentials of a hymn? Does it not require a "heart of steel," and a "forehead" protected by something like "brass," to stand the language and the singing (generally upon a most piercing key) of the greater part of this hymn, but especially of what Mr. B. makes the last, but which is, in the original, the fourth stanza?

"Though your heart be made of steel,
Your forehead lined with brass,
God at length will make you feel,
He will not let you pass:" etc.

But this, we presume, is an instance of Mr. Beecher's compliance with a very unsound principle, as we are compelled to regard it, in the preparation of his book and selection of his hymns. We refer to his declaration (Plym. Col. p. 4) that "he has carefully avoided a narrow adherence to our own taste in the selection of hymns." Directly contrary to this, we think that our editor (unless trammelled by a committee, in which case his helplessness is a matter for deep commiseration) is bound to follow the dictates of his own taste and judgment; this, we take it, is the very object of his appointment. If the editor's taste is not superior to that of people generally, he is unfit for the work which he has undertaken. It is a part of his business to improve the popular taste; to withhold from it the poor stuff with which it has been content, for want of something better, and to supply the place of that which he rejects, with hymns of a more elevated, as well as edifying character. That Mr. Beecher has not done this more steadily, is the grand defect of his book. Had he constantly followed the dictates of his own correct taste, and not made provision for the gratification of a taste either misled by habit, or corrupted by prejudice, he would have given us a book in all respects superior to those by which it has been preceded.

But we do not mean to say that poetic beauty is the only element that is to be considered in the composition of a hymn. As it is an address to our religious emotions, and designed for our edification, it must also be evangelical in its character. Here we entirely agree with Mr. Beecher,* when he says: "A hymn book is the popular doctrine book. We suspect that it would be found, that even educated and reflective men are more indebted to hymns for their knowledge of scripture truth, than to all the prose writers and commentators upon the Bible. And in regard to the highest truths of scripture, there are no commentators so safe, so full, so identical in spirit and temper, as are the best hymns of Christendom. It is worthy of remark, too, that almost every topic of scripture has been gloriously translated through the heart into the English tongue, by a hymnbirth." This we think, is saying rather too much for *English* hymns, although fully borne out by the character of others, especially our glorious German hymns. But we cannot forbear giving the characterization

* See his admirable answer to the carplings of ignorant criticism in his articles contained in "The Independent," Nov. 22, Dec. 1855-6.

of genuine hymns, which Mr. Beecher immediately afterwards gives, especially as appearing in a fugitive form, we suppose that it has reached the eyes of but few of our readers. He proceeds: "The Bible stands uneclipsed, nor can ever any human effusion supplant it, any more than art can ever dispossess, or overlay and hide the natural world. But hymns may be used in setting the Bible, as pearls are made to hedge in diamonds upon a golden ground. If the Bible should perish out of our language, it could almost be gathered up again, in substance, from out of our hymns, that take wing from the very period of creation, and fold their wings only when they touch the crystal battlements. When birds begin to look from the north southward in autumnal weather—and are heard triumphing through unfrosted orchards, amidst the vines, the olives and the oranges, with such wondrous bursts of song, that, as one lies between sleeping and waking, he might think the advent to be renewed, and God's angels to be in the air. And so it has pleased us often, in thought, to liken the rise, and spread, and flight, and multitude of hymns that have come down from the beginnings of time unto God's pleasant gardens and vineyards, in our days, increasing as they flew. Only there is no bird that can sing like a hymn. There are no meanings in all the mingled sounds of all the singers of the grove, or hedge, or lawn, like the voices of hymns that utter all the mysteries of Christ's love in the human soul."

Mr. Beecher has also reached a conclusion which is perfectly correct in regard to another use of the hymn-book, namely, as a *liturgy* for the congregation, in regard to which, however, we are sorry to find, not only that he does not carry it out to its legitimate consequences, but even endeavors, by reasonings far from satisfactory, to break its force, and avert its inevitable inferences. No one who properly reflects upon the subject, can fail to see that the use of a hymn book fully justifies the use of a liturgy. If prayers and praises may be sung from a book, they may likewise be read—the latter is no more inconsistent with genuine devotional feeling than the former. Of course we do not design to insist upon the prose liturgy as the only method of prayer; that idea is already excluded by our approval of the musical liturgy; and extemporaneous prayer has not only the sanction of scripture example, but it is also a necessary outgrowth of all devotional feeling. If the heart is full of the love of God, and of faith in his dear Son, it will just as naturally give expression to

these emotions in prayer and praise, as the ascending skylark does to song when borne upward towards the sun, upon the balmy breezes of spring. But apart from his argument against the use of a prose liturgy, we fully agree with Mr. Beecher in his view of this use of hymns: "In the sanctuary the Bible must speak, for the most part, through the voice of the pastor and teacher. The congregation may murmur responses of scripture, but cannot read it with those continuous and clear utterances which are required for understanding and edification. The true voice of the congregation must be heard through the hymn book. In our christian congregations the people, for the most part, are only recipients; they are not participators or actors in public worship. The minister prays *for* them; the choir sings *to* them, and the minister again preaches *to* or *at* them. Their duty seems comprised in a respectful sympathy and patient reception of the vicarious worship. This ought not to be. It cannot long continue in any congregation, without drying up the springs of feeling, and leaving public worship arid as a desert, or with only an occasional spot of greenness. It is better to seek some method which shall give the most varied utterance to the congregation, to the same substantial truths, so that the word of God shall always be the life and power, and men's language the leaven and blossoms, that in autumn and spring play death and resurrection in glorious rounds, forever changing, but never altering the truth. *The hymn book is the liturgy of the congregation.* It gives to us history, biography, doctrine, experience. It furnishes to us the essential truths of God, and the essential experiences of man. But so large is its store, so various its expression, that the same truths may be daily repeated, and the same language never twice repeated in the year."

We accept this statement generally in reference to the doctrinal character of hymns, and the importance of congregational singing, in order to keep alive true devotional feeling and life in public worship. But, as we have already intimated, history, biography, &c., must all take a peculiar character, in short, a lyrical and poetical one, in order to be admissible in this part of divine service. Prosaic history, biography, doctrinal statements, and the like, belong either to simple scriptural reading or to the sermon. Mr. Beecher himself has, in another part of the same articles from which we have just quoted, well set forth and illustrated this fact. "There is," says he, "a class of bastard hymns, or those that give an

analysis and philosophical classification of religious facts and truths. Such hymns are false. Poetry is not the language of the mind in an analyzing, philosophizing state. That is not a good doctrinal hymn which carefully and coldly states the distinction between moral and natural depravity, that takes sides in nice questions which theologians always raise and never settle, that is only a syllogism in verse, any more than a chapter of Dugald Stewart on the affections, done into verse is a love-letter, expressing a man's own emotions, or appealing to the emotions of another. Darwin once put Botany into verse, but he never put flowers there; his lines did not smell of roses or violets, and no man ever loved a flower better for all of Darwin's rhymes. Still less would Story's Commentaries, and the controversial speeches of eminent men on disputed points. Now there have been multiplied in the earth a race of hymns which are not the expression of truth just as it lies in scripture, nor of truths, as they are wrought by the spirit of God into human experience. They are mere propositions of philosophizing theologians. They are an inventory of explanations. Such hymns have been put into hymn books, I must think, as a sop to Cerberus; as a mere evidence of orthodoxy. Nobody sings them, and nobody *can*, without choking. Nobody feels them, and nobody believes them until they get into their trance of theory. Such hymns are not inspired but invented; they are built. They are piled up like cords of dead wood, line on line. One might as well put into verse the index to Turretin's Theology, or a synopsis of Calvin's Institutes. We reject such hymns, not because they are doctrinal, but because they are not."

This is undoubtedly a correct view of the subject, and may, at the same time, serve as a corrective of Mr. Beecher's position in the introduction to his "Plymouth Collection," which we have already had occasion to criticise, and where he proposes to dispense with the poetical element of which he here shows the indispensable necessity. Yes, hymns must have a doctrinal character, must be orthodox, sound in the faith, evangelical, drawn from the very heart of christianity, but they must present these subjects in "thoughts that breathe and words that burn." The writer of hymns must have his heart kindled with that live coal from the heavenly altar with which the angel touched the lips of Isaiah, must have the lofty spirit of Miriam, when she sung the triumph of Jehovah at the Red Sea, or the melody of David when he sang to his lyre those soothing strains by which he laid the evil spirit of

Saul, or took a loftier flight, and saw in vision the Holy One, and unfolded the glorious plan for the world's redemption, by the Son of God, who was yet the son of man—David's son and David's Lord. In a word, he must have the genuine spirit of a poet wherewith to give utterance to the emotions of the child of God aspiring to hold communion with his Father in heaven, and here rising above the common thoughts and the ordinary language of earth.

We have named the *lyrical* last, in our enumeration of the fundamental qualities of hymns, but we ought, on some accounts, to have placed it first. By this we mean that a hymn must be suited to singing, that is, it must be in correct metre, or in verse that can be properly expressed in musical notes, and sung by a properly instructed congregation or choir in religious services, whether public or private. It is their adaptation to singing that gives hymns their special character, and you might as well speak of a book that could not be read, as of a hymn that cannot be sung. Simple as this seems, there is no law that is more frequently violated in so called hymns. To adapt them to music, hymns are put into verse, and verse requires a certain arrangement of long and short syllables, as music does of notes of a certain quality of tone, time, &c. And yet there is a constant violation of this simple law, in both writers and collectors of hymns, though our more recent writers display increasing care in this direction, and some of our collections deserve great praise for the pains which they have taken to remedy this evil. The great mass of our English hymns are either iambic or trochaic, and our music is arranged accordingly with the accent upon every second syllable, or the notes which correspond to it, for iambic metre, and upon the first, third and corresponding places in trochaic. So when iambic and trochaic feet are mixed together in the same hymn, both the sense and the sound are necessarily disturbed, and correct singing is impossible. Yet it is rare to find a hymn in which this is not done to a greater or a less extent. In his first Psalm, Watts has not a single stanza free from this fault, and in some instances it is very glaring, making his lines exceedingly harsh, as, for instance, in the sixth stanza, which reads:

"Sinners in judgment shall not stand
Among the sons of grace," etc.

where the accent placed upon the second syllable of "sinners" renders it unfit for singing.*

Under the same head we might, perhaps, place false rhymes, by which no small part of our hymns are entirely unfitted for devotional purposes, and especially for public worship. What man who has any idea of English pronunciation, or an ear that is not sealed against the harmony of sounds, can listen with any satisfaction to such attempts at rhyme as this:

* Since writing this part of our article, we have got hold of R. S. Willis' recent publication, "Our Church Music," which we most cordially recommend to "Pastors and People." The following extract more fully illustrates and confirms my statement in regard to the importance of correct accent in hymns:

"Another troublesome defect of our church hymns, and one that springs from the fact that their authors are more poets than musicians, is their great irregularity of accent. Musical poetry, and poetry written for music, are two very different things. . . . The occasional interruption of poetic accent is the pleasing dissonance, which, as in music, spices the melody. The stones in the bed of the brook make its music the sweeter. But musical accent, although as facile as that of poetry, cannot be changed where, as in the church hymns, the same music is sung to each stanza. The composer willingly takes the accentuation of the first verse, just where the poet chooses to place it, regular, or irregular, and composes accordingly. But, in the second and following verses, if the same music be sung, no variation from this given accent can be made, without reconstructing the melody. If a hymn be composed *throughout*, the accent, of course, can fall where it will, and the composer can follow. But take, for instance, the following Psalm (fifty-eighth, Prayer Book):

Thine is the cheerful day, O Lord;

Thine the return of night;

Thou hast prepared the glorious sun,
And every feeble light.

By thee the borders of the earth

In perfect order stand;

The summer's warmth and winter's cold
Attend on thy command.

The poet here chooses to place in the first verse, an accent on the first syllable of the first three lines, instead of the second syllable, where the regular accent of the verse would fall. Music has no objection to this: it could be sung as pleasantly as it reads. But music does object, and so does rhetoric, to such an italicised accentuation of words as we see in the second verse, which must inevitably follow when the melody of the first verse is applied thereto. This defect is exceedingly prevalent in our church poetry. One can scarcely sing a hymn in which this conflict of measure does not take place, and in which violence is not done both to the ear and to common sense, by some absurd fall of the accent. Those who write sacred poetry, and those who select it for use, ought surely to understand, that the accent must positively be regular, in verses sung to a repeated musical phrase, like our church hymns."

"The man is ever bless'd,
Who shuns the sinners' ways,
Among their councils never stands,
Nor takes the sinners' place."

Here there is not a single correct rhyme in the whole stanza, and the thoughts are almost irresistibly impelled to substitute "*plays*" for "*place*" at its close. So in the third stanza of the same psalm (Watts' Ps. I., S. M.) "*thrive*" is made to rhyme with "*live*" (the verb). Nor are Watts' hymns in this respect, superior to his versions of the Psalms. In his first hymn book I. we find the following:

"Behold the glories of the LAMB,
Amidst his Father's throne;
Prepare new honors for his NAME,
And songs before unknown."

where "*Lamb*" and "*name*" are certainly worse than no rhyme at all. But it is difficult to find one of Watts' hymns free from such inaccuracies.

These false rhymes are, moreover, objectionable, not only as violating the laws of versification, but also as tending seriously to corrupt the pronunciation of the English language, and also as often forcing upon us associations at one time comic, at another disgusting and always inconsistent with that undivided attention to the solemn ideas expressed, demanded by the devotional exercise of singing.

To a large body of persons the Bible and the hymn book are the greatest source of literary instruction and improvement, as well as of religious edification and worship. To such, as well as to their fellow-worshippers, with whom they are thus prevented from meeting upon equal terms, it is a very serious inconvenience, not to say injury, when an incorrect pronunciation and false accent are given them by a book to which they so frequently have recourse, and in which they have, as all uneducated persons naturally have in their hymn book, such unbounded confidence. Thus the uneducated will be confirmed in a false pronunciation of the adorable name of God, by such a false rhyme as this:

"Ere the blue heavens were stretch'd abroad,
From everlasting was the Word;
With God he was; the Word was God."

So in the word "again," in the following, which we cannot regard as greatly calculated to promote devotion, even apart from its vulgar pronunciation of the word just mentioned:

• "Though greedy worms devour my skin,
And gnaw my wasting flesh,
When God shall build my bones again,
He'll clothe them all afresh."

And how many unlettered but worthy people and simple minded christians, who doubt not that whatever they find in their hymn book is correct, have been misled by such rhymes as these?

"What though the rebels dwell on high,
His arm shall bring them *low*;
Low as the caverns of the grave
Their lofty heads shall *bow*."

We might multiply examples of this kind indefinitely, and are, in fact, inclined to regard the faulty character of our hymns and hymn books, in this respect, as one of the most prolific sources of false pronunciation and its stereotyped errors, in the English language.

This is an evil of which the illiterate, as well as the friends of "English pure and undefiled," have reason to complain. But all who take pleasure in the "many twinkling feet" of English rhyme, have equal reason to complain of such rhymes as these: "Peace" and "Grace;" "Ease" and "Grace;" "Praise" and "Grace;" "Success" and "Grace;" "Away" and "Sea;" "Are" and "Here;" "Wit" and "Light;" "Son" and "Known;" "Ador'd" and "Lord;" "Hope" and "Prop," or even such as are given in this most unmusical and intolerable stanza, which is the third in Watts 15, Bk. I.

"But if the Lord be once withdrawn,
And we attempt the work alone,
When new temptations spring and rise,
We find how great our weakness is."

These are only a few of the multitude of false rhymes with which our hymn books are deformed, a tithe of which would ruin the character of any secular poet or poetical production in the present state of English literature. And why should they be tolerated in our books of devotion? Does a desire to edify the church give any right to the perpetration of such barbarism? Have not christian worshippers ears that can be

offended by discord and harshness, as well as other members of the human family?

But by a hymn that is singable, we do not mean one that is in a metre of the most familiar kind. It is a defect in our English psalmody, that there is so little variety in its metres. The great mass of our hymns are in the three well known metres, the *Long*, the *Common*, and the *Short*, all of which belong to the one class of *iambics*, where short and long syllables succeed each other to the end of the stanza of four lines. There is a moderate supply of the trochaic line of seven syllables (7's), with here and there one of another style. But so rare are the departures from those first mentioned, that the minister is afraid to give out what is called a "*peculiar metre*," without first ascertaining from the leader of the singing that he has a tune for it. This has produced a monotony, both in our hymns and in our singing, that is by no means either pleasing to the ear, or edifying to the church which would worship God in singing.

We know that there is a great prejudice among our ministers and churches generally, against the introduction of new tunes, and also against any considerable variety of tunes, and I am by no means an advocate for the introduction of tunes which the congregation cannot sing. Our idea of church music is, that it is music, or a collection of tunes which the whole congregation can unite in singing. We believe that it is alike the duty and the privilege of the whole congregation to join in praising God with the voice of song. But we do not believe that a half-a-dozen or a dozen tunes is the extent of the music with which God's people can praise him. But aside from all theory, the example of our German churches proves beyond the shadow of a doubt, how familiar a whole congregation may become with a great variety of tunes, not merely in "*long*" and "*common*" metres, but in those which, to an English reader, appear the most intricate of "*peculiar*" metres. Those familiar with the subject are aware how great is the variety of German metres, and that what we call "*peculiar*" metres are just as common in our German hymn books and in the congregational singing of our German churches, as are "*Old Hundred*," and "*Mear*," and "*Shirland*," and a few other tunes in our Anglo American churches. The number of tunes, or as the Germans term them, "*melodies*," sung in our German churches generally, must be considerably over a hundred, and yet how familiar is any well ordered congregation with the most difficult of them, as, for instance,

"*Allein Gott in der Höh' sei Ehr'*;" "*O dass ich tausend Zungen hätte*;" "*Wie schön leucht uns der Morgenstern*;" "*Lobe den Herren, den mächtigen König der Ehren*;" "*Nun freut euch lieben Christen-G'mein*," and scores of others. No one who contrasts the style of singing in our German churches, and churches of German descent, with that in purely English or American churches, can for a moment believe that the introduction of a great variety of tunes or even of "peculiar metres," would necessarily exert an unfavorable influence upon congregational singing; the facts would rather warrant the opposite conclusion.

But we must hasten to the main point for which we have entered upon this discussion of English Hymnology, that is to say, *our collections of English hymns for the purposes of congregational singing or private devotion*. In the protracted discussion through which we have gone, in these articles, the fundamental thought with us has been, what kind of a supply of hymns does the English language afford, and what kind of hymns should our congregations unite in singing? These are evidently perplexing questions, as they have been answered and still are answered in so many different ways. The English churches of Great Britain, as we have already seen, first answered this question by saying, or taking it for granted, that translations of David's Psalms were alone suitable to be used in divine service, whether performed in church or in conventicle. But from the time of Dr. Watts, a great change was gradually wrought in the English mind. Watts' imitations of the Psalms, and his hymns were soon followed by numerous efforts in the same direction, until this department of our literature has gradually grown to be one of the most important and prolific in our language. This multiplication of hymns naturally created the necessity of making selections, as it was, of course, impossible to present to a congregation everything that was written. This process is still going on, and it is therefore an important and a pressing question, which every association of worshippers has to answer for itself. How shall we make this selection, or how shall we decide upon the hymns which we are to use in our congregational or social worship?

Practically, this question has generally been answered by each denomination selecting for itself the hymns which it prefers to use in this part of its public service. Thus we have the Presbyterian, the Congregationalist, the Methodist, the Baptist, the Episcopal, the Lutheran, and various other col-

lections of hymns, sometimes called "*Presbyterian*," &c., hymns, though (with the exception of the Methodist collection, almost exclusively the productions of the Wesleys) very seldom the exclusive work of the denomination whose name they bear. Here, indeed, we see more of the "*communion of saints*," and of "*one holy, catholic church*," than in almost anything connected with the earthly life of the church, its faith in one common Savior, and in one inspired word of God alone excepted. Here the Congregationalist (Dr. Dwight) takes his place beside the Episcopalian (Bp. Ken); the Presbyterian (Dr. Davies) joins in loving fellowship with the Methodist (Charles Wesley); the Moravian (Montgomery) guides the devotions of the Baptist, and even Unitarians and Universalists (Furness—Martineau—Whittier) to say nothing of such authors as T. Moore and Lord Byron (whose religion it would be difficult to classify) compose strains which the most orthodox may sing to the increase of their faith and love.

This last point is one that has recently attracted considerable attention, namely, whether it is proper to employ in public worship the words of a poet unsound in the faith, or, it may be, utterly infidel? We must acknowledge that there appears to us to be something revolting in the idea of worshipping in the language of a man whose heart was never warmed by the love of God. But, on the other hand, if we find words which excite us to genuine devotion, it would seem to matter little who may have penned those words. Even the Ass of Balaam spoke, and Balaam himself uttered genuine prophecies, and that natural aspiration of the soul, "*Let me die the death of the righteous!*" Caiaphas also, whilst leading on the dark conspiracy of hell against the Son of God, revealed the awful mystery of the atonement. But, what is still more in point, that most perfect model of a poem contained in the sacred canon, the book of Job, contains not only the poetry of the pious Job, but also of his erring friends—all alike recorded by the pen of inspiration, and equally profitable "*for doctrine, for reproof, for correction in righteousness.*"

But, however admirable their poetry, and smooth and sweet their versification, no one will suppose that these qualities afford any reason why we should insert the erroneous sentiments of the sublimest poets in our collections of hymns. Nor, on the other hand, has orthodox dulness any better claims to our consideration for such purposes. This will, as-

surely, be ere long, fully understood and acted upon in our collections of English, as well as of German hymns. With all the scantiness of our English store of hymns, we are happy to note a steady improvement, both in the quality of our hymns, and in the value of the collections made of them for public worship. Watts' hymns were a vast improvement upon the bold and literal, tame and trite versions and imitations of Sternhold and Hopkins, of Roush, and Tate, and Brady. The Wesleys infused new life into the hymns, as well as into the preaching and praying of their day. John Wesley brought a great deal of correct taste into his collection of hymns, which has in our day been still further improved and refined by various alterations, expurgations and additions, to which our strongest objection is, that they do not go far enough. "The Olney Hymns," edited by Newton, and containing only his own hymns and those of his intimate friend, Cowper, were first published in 1779. Rippon and Dobell, the former a Baptist, the latter a Presbyterian, brought out their collections in England, near the beginning of the present century. Both of these have been extensively reprinted in the United States, and were, for a long time, used by various denominations besides those for whom they were originally composed, and have also formed the basis upon which most of our collections in the United States have been prepared. These two rival collections (of which Dobell's was also based upon Rippon's) brought together the great mass of all the best hymns then extant in the English language, with the exception of Watts' hymns, and other standard versions of the Psalms. The principles upon which these selections were made, and which it is important for us to understand, as they underlie and pervade all subsequent selections based upon them, are thus stated by these two very respectable editors: Rippon, in the preface to the fifteenth edition of his book (London 1817) says: "In the preface to former editions I expressed my fear [that], notwithstanding this addition of above five hundred hymns to Dr. Watts' hymns and psalms, that all of them together would not furnish a sufficient variety for every subject of consideration which might arise in the course of the christian ministry. Time, general use of the hymns, and a frequent recurrence to the index of their subjects, have since united to prove that these apprehensions were not altogether unfounded or problematical; and that there was reason for intimating "that too great a variety of evangelical hymns for public worship, is a thing scarcely con-

ceivable. Some of these, on different subjects, I had the pleasure of composing; others were the productions of several eminent persons—the flower of that denomination of christians to which it is my honor to belong.”

It is evident from this statement, that variety and the furnishing of as large a number of hymns as possible for all circumstances of public worship, was a leading object with Dr. Rippon. His hymn book contained five hundred and eighty-eight (588) hymns, which, added to Watts’ psalms and hymns, would make considerably over one thousand hymns.

Dobell’s plan was nearly the same, as we may learn from the title of his book, which is as follows: “*A new selection of nearly eight hundred evangelical hymns, from more than two hundred authors, in England, Scotland, Ireland, and America, including a great number of originals, alphabetically arranged: being a complete supplement to Dr. Watts’ psalms and hymns.*” In his preface he expresses himself thus: “While so many volumes of hymns, both original and selected, are constantly issuing from the press, it seems almost presumption to expect [that] this will be noticed. Every man, however, has his peculiar taste; his selection of hymns, together with their arrangement, will be suited to this taste; and, consequently, there is room to hope that some may find in these, a suitableness to their views, dispositions and experience, which they have sought in vain from other selections, which, too, have their excellencies. It is almost universally admitted that Dr. Watts’ Psalms and Hymns possess an excellency and variety, which place him far before any single author, and, in my humble opinion, they are of such sterling worth, that no selection, however excellent, should supersede the use of them.”

It will thus be seen that to both these authors Dr. Watts was the highest standard of excellence for church psalmody, and this was, no doubt, in accordance with the facts of the case at that time, so far as collections of hymns were concerned, although the hymns of Cowper and of Kirke White are also incorporated in these books. But both these gentlemen (Rippon and Dobell) are deficient in chasteness of taste, and correctness of literary execution, as is sufficiently manifest from the style in which their *prefaces* are written. Many of Rippon’s hymns are in the worst possible taste. He is responsible, for instance, for one commencing,

“Lord, and am I yet alive,
Not in torments, not in hell!

Still doth thy good Spirit strive!—
 With the chief of sinners dwell!
 Tell it, unto sinners tell!
 I am, I am out of hell!"

Nor is one which immediately precedes it much better—

"Thy mercy, my God, is the theme of my song,
 The joy of my heart and the boast of my tongue;
 Thy free grace alone, from the first to the last,
 Hath won my affections and bound my soul fast."

And what are we to think of such language as this, whether viewed with a reference to poetry or devotion?

"Ye scarlet-colored sinners, come!
 Jesus the Lord invites you home;
 O whither can you go?
 What! are your crimes of crimson hue?
 His promise is forever true;
 He'll wash you white as snow."

and so on through four stanzas.

He is also responsible for a hymn of seven verses, each of which ends with the line, "*Give me Christ, or else I die,*" which is certainly anything but edifying by the associations which it awakens by its evident reference to Genesis 30: 1.

Dobell is somewhat more correct in judgment, but his poetic taste is inferior to Rippon's; hence his selection of hymns is often exceedingly harsh. Of this character are such hymns as the following:

"Jehovah is a God of might,
 He fram'd the earth, he built the sky;
 And what he speaks is surely right,
 The strength of Israel will not lie."

each stanza ending with the same line, which is equally rough in metre, and coarse in expression. So the following:

"Christ as our great physician heals,
 Our maladies within;
 Relieves the pangs the conscience feels
 From recollected sin.

* * * * *

'Tis he subdues our numerous foes,
 And blasts their vile intent;
 And he will always interpose
 Our ruin to prevent."

So also the hymn commencing, "When Israel's sons, a mur-m'ring race," which the editor tells us is "altered" from Needham—if the original was worse than the alteration, it must have been past mending, as the result, in fact, shows it to have been. How any one can *sing* such stanzas as these, it is beyond our power to imagine:

- 4 "Now Moses feels his Israel's griefs,
To God for them he prays;
A brazen serpent he's to make,
And on a pole to raise.
- 5 How strange the means! but in his hand
The remedy how sure!
Not one that view'd the healing brass,
But found immediate cure."

This is, however, only a fair specimen of most attempts at paraphrasing passages of scripture, and transferring parables and histories from the sublime simplicity of the Bible, into what is intended for poetry, but is seldom anything more than measured and rhyming prose. The failures of Cowper and Newton in this direction, ought to have satisfied all collectors of hymns, that very little was to be expected from such attempts. But Dobell has from Newton the hymn beginning,

"Zaccheus climb'd the tree,
And thought himself unknown;
But how surprised was he
When Jesus call'd him down!
The Lord beheld him, though conceal'd,
And by a word his power reveal'd."

The fourth stanza of this hymn commences,

"'Tis curiosity
Oft brings them in the way," etc.

Not more successful are those pieces in which the attempt has been made to put the harshest dogmas of Calvin into verse. A distinguished Presbyterian divine once observed to the writer, that no man had so damaged the cause of Calvinism as Toplady, but it seems to us that what he commenced in prose he finished in verse, when he perpetrated such doggerel as the following, which we find in Dobell No. 276:

"How happy are we
Our election who see,
And venture, O Lord, for salvation on thee!
In Jesus approv'd
Eternally lov'd,
Upheld by thy pow'r we cannot be moved."

We do not think that our judgment is here influenced by denominational prejudice, for we are disposed to pass a similar judgment upon Lutheran hymns of the same class, which not even the wonderful power of the German language, wielded by its best poets, as, for example, Woltersdorff, can make anything more than tolerable.

James Montgomery's collection of hymns, entitled, "The Christian Psalmist, or, Hymns, selected and original," &c., which made its appearance in 1825, is undoubtedly one of the most interesting collections in the English language. In regard to this the editor, whom we naturally regard as possessed of the very highest qualifications for judging of the merit of hymns, whether poetical or spiritual, tells us that "he has endeavored to present to the public some of the best hymns of the best authors and collections within his knowledge." In his introduction to these hymns, Montgomery has done great service to English hymnology, by pointing out the essential elements, and defining the proper nature of a hymn, as well as by his admirable criticisms upon the principal writers of hymns in the English language, to which we have had occasion, in a former article upon this subject, to refer. (See *Evangelical Review* for January 1856, pp. 422—447.)

Although Montgomery's specimens of hymns by no means correspond, in all instances, to the standard which he has established for productions of this kind, they form one of the most chaste collections that has yet been published, and his own original hymns, which were here first brought together, form, by no means, their least attractive part. But, so far as we are aware, this book has never been used in public worship. For this, various reasons might be given, but, perhaps, the principal one, apart from its want of a denominational endorsement, was its neglect of a suitable arrangement of the hymns. Instead of being put under the usual rubrics for church services, they are simply divided into five parts or books, as follows: I. Scripture subjects: II. Prayer and Praise: III. Special occasions: IV. Miscellaneous hymns: V. Original hymns.

Of American collections, one of the earliest is that of Dr. Dwight, published in the last year of the last century (1800). It was arranged upon the basis of Watts' Psalms and Hymns, the psalms in one book and the hymns in another. But his additions to Watts, and his improvements of his phrasology are very considerable. His first object was to adapt Watts' hymns to this country, after its separation from Great Britain, Dr. Dwight being, as is well known, no less zealous as a patriot, than he was orthodox as a divine. Of other changes, he thus expresses himself: "The reverence for Dr. Watts is in this country so great, that I shall not be surprised to find myself charged with a want of modesty, for suggesting that he was the subject of such errors. Doctor Watts was a man of great eminence for learning, wisdom and piety; and in usefulness to mankind, has had few equals. . . . Still he was not distinguished as a correct writer, and must undoubtedly be charged with some of the errors found in his Psalm book. A part of these only have I attempted to remove. I should have ventured farther, had I not been originally cautioned to make no alterations, except those which should appear to be either absolutely necessary, or plainly important. The hymns I have selected from various writers, with a design of extending and completing a system of psalmody. Had I followed my own judgment only, the collection would have been somewhat larger, but I found several judicious divines of opinion, that it would be expedient to make it still less."

The last point here touched upon by Dr. Dwight, namely, the number of hymns that a collection should contain, is one of the utmost importance in our hymn books, and has been answered in very different ways. Some editors seem to think that their book will be valuable in proportion to the number of hymns which they put into it. Others, but especially ministers who are disgusted by the mass of poor hymns so frequently crowded into hymn books, seem to think that a very small number will answer every purpose. Nothing is more common, than to hear ministers, whose church has a large hymn book, declare that they do not use one in ten of the hymns which it contains. But this, we apprehend, is chiefly in consequence of the inferior character of the great mass of their hymns. We cannot conceive that any one who has occasion to use a hymn book every day, or even every week, can find exactly what he desires, in any hymn book that it has yet been our fortune to use, or to examine. There

is a great deal of truth and force in Mr. Beecher's remarks upon this point: "Scarcely any two ministers would agree in the selection of hymns. A collection should be made so large that every one may find in it that which he needs. Neither should one complain of the number of hymns useless to *him*. They are not useless to others. A generously spread table is not at fault because, in the profusion, each guest cannot use everything." We have already expressed our dissent from Mr. Beecher's principle of gratifying every taste, as we hold that it is the duty of an editor of hymns, as well as of a preacher of the gospel, to correct a depraved taste, and to refuse to pander to it by giving it the unsound and unwholesome food which it demands. If Mr. Beecher could find but "five hundred hymns" which seemed to him to satisfy the canons of correct criticism, we think that he did wrong in putting more than twice that number (1374) into his book. Dr. Dwight's collection contains about three hundred and sixty Psalms, and two hundred and sixty-three Hymns, making altogether, six hundred and twenty-three pieces, or, as they might as well be called, hymns, for there is no essential difference between Watts' or Dwight's Psalms and ordinary hymns. The "Psalms and Hymns" of the Presbyterian church (Old school), which has now superseded Dwight's Psalms, formerly used by that body, contains about the same number of Psalms, and six hundred and eighty hymns, in all over one thousand pieces. The "Church Psalmist," prepared by Dr. Beman, and used in a great part of the Presbyterian church (New School) has nearly twelve hundred pieces. "The Psalmist," in use among the Baptists, contains eleven hundred and eighty hymns, together with an appendix for each section of the denomination (Northern and Southern), which has over a hundred more. The Episcopal collection is the smallest with which we are acquainted, embracing, together with its version of the Psalms, but four hundred pieces. This number is confessedly too small, for although the hymns are generally satisfactory, as far as they go, a large number of the most intelligent Episcopal ministers are anxious to have the collection very considerably enlarged. In the present state of English psalmody, we are inclined to think that about one thousand hymns would embrace all the pieces that can lay any claim to merit sufficient to entitle them to a place in a collection that would be edifying to the great body of intelligent worshippers, or which could be allowed to have any claims to the character of hymns that at all satisfy the con-

ditions essential to such compositions. Tried by Mr. Montgomery's standard, that "a hymn ought to be as regular in its structure as any other poem; that it should have a beginning, a middle, and an end," we are afraid that we should have difficulty in finding as many as Mr. Montgomery puts into his selection (691).

We had intended to make a somewhat particular examination of all the leading collections of hymns now in use among the various denominations of the United States, but we find that our limits will not admit of this. We may, however, give a brief characterization of some of them. The Methodist collection ("Hymns for the use of the Methodist Episcopal Church"—North and South) is substantially what John Wesley left it, though considerably enlarged by additional hymns from Charles Wesley, and from a few other popular authors. But Charles Wesley's hymns form so large a part of its contents, that he may fairly be said to give tone to it throughout. We recognize, however, with a great deal of pleasure, that the committee of revision, who brought out the book in its present form, have done much for the improvement of its style in various respects. As an example of this, we may cite their amendment of the popular hymn commencing, "*Come, humble sinner, in whose breast.*" In the second stanza of this hymn, the original contains the monstrous solecism of "*hath rose*" for "*hath risen.*" This they have removed by the following alteration, which, though it does not satisfy us entirely, is certainly a decided improvement upon the original:

"I'll go to Jesus, though my sin
Like mountains round me close;
I know his courts, I'll enter in,
Whatever may oppose."

Here the completeness of the sense would require "sins" instead of "sin," but this is not so serious an offence as that which it is proposed to remedy.

Dr. Beman's "Church Psalmist," extensively introduced into a large part of the Presbyterian church (New School), and, as we are informed, now undergoing a thorough revision with a view to its more general adoption by that denomination, was a great improvement upon all of our American collections of hymns then published (1843), and even now, is inferior to few others. Dr. Beman's collection and revision of the Psalms is, perhaps, the best with which the churches

that make this an essential and peculiar part of their psalmody, have hitherto been furnished. In this, as well as in most other respects, it is decidedly superior to the "Parish Psalmody," which is also in use in a part of the New School Presbyterian churches, though this collection also contains some very valuable original hymns which have not appeared elsewhere. Its psalms profess to be an unaltered edition of Watts, which is, we presume, the fact, as they have the original form of the hundredth psalm, commencing, "Ye nations round the earth rejoice," instead of Wesley's emendation, which begins, "Before Jehovah's awful throne."

Not long after Dr. Beman's book, appeared the Baptist collection, entitled "The Psalmist," edited by the Rev. Baron Stow, and Rev. S. F. Smith. Both of these gentlemen appear to possess rare qualifications for such a work, and Mr. Smith, especially, is well known as a composer of a number of hymns of a very high order; especially that patriotic hymn commencing, "My country! 'tis of thee," also that entitled "The Missionary's Farewell," which begins with the words, "Yes, my native land I love thee." Bating its denominational peculiarities, which are also presented in a form as little offensive as possible, we know of no collection which we prefer to this. It has a larger collection of good pieces, and fewer poor ones, than any book which it has been our fortune to examine. This judgment has, of course, no reference to the supplements, two of which have been prepared, one by the original editors, and another by Dr. Fuller—the latter consisting of only one hundred pieces, most of which are destitute of any special excellence.

The collection now used by the Old School section of the Presbyterian church, entitled "Psalms and Hymns adapted to social, private and public worship—approved and authorized by the General Assembly," is a careful revision of Watts' Psalms, together with nearly seven hundred hymns, generally selected with good taste, but frequently destitute of all poetical character, of which hymn 363 may serve as a specimen:

"There was an hour when Christ rejoiced
And spoke his joy in words of praise;
Father, I thank thee, mighty God,
Lord of the earth and heavens and seas." etc.

To Mr. Beecher's book, which is the latest work of this kind that has made its appearance, we have already referred

in various ways. That it is a book of very great merit, with much to recommend it both to the worshipping assembly and to the private christian, who reads and sings for his own edification, and as one of the sources of his highest earthly happiness, no calm and impartial critic will deny. That he has made some very serious mistakes, not only in his selections, but in the principles upon which they were made, we think that we have already shown. But his mistakes are fewer than might be expected from his principles, for whilst his judgment is mistaken, his feeling and taste, by which he was, of course, most guided in his selections, are generally correct. But those who think of Henry Ward Beecher as a wild and rabid fanatic, would be amazed at their misapprehension, if they should take up, and even cursorily examine this hymn book. Even this announcement in his preface, should put such prejudices to flight: "We have sought for hymns in the books of every denomination of christians. There are certain hymns of the sacrifice of Christ, of utter and almost soul-dissolving yearning for the benefits of his mediation, which none could write so well as a devout and truly pious Roman Catholic. Some of the most touching and truly evangelical hymns have been gathered from this source. It has been a matter of joy to us to learn, during our research, how much food for true piety is afforded through Catholic devotional books, to the masses of darkened minds within that church of error."

What he immediately adds in regard to the hymns of the Moravian collection, "We have gathered many exquisite hymns from the Moravian collections," &c., is possessed of especial interest to those especially interested in our German hymns, for, it is unnecessary to say, the Moravian hymn book is made up chiefly of translations from our German hymns.

As to the *orthodoxy* of Mr. Beecher's book, about which so much has been said—Mr. B. has so completely annihilated his opponents in a series of articles published in the independent, and which we hope he will add to the next edition of his "*Star Papers*," that we need not say a word upon the subject. The book is undoubtedly evangelical, and worthy of a descendant of the old Puritans of the army of Oliver Cromwell and fiery Ireton, or, what is the same thing, of the old Continental line, who not only preached and prayed, but fought and bled for American independence.

And yet we cannot but regret that Mr. Beecher has put some of his eccentricities into this book. What, for instance, has such a ditty as No. 285 to do in a hymn book?

"O sing unto my soul, my love,
That all entrancing lay,
Such as the Seraphim above
Are singing far away;
It comes as some familiar strain,
Once heard in heaven, now heard again."

Nor, however much we may sympathize with the sentiment, can we see any element of a hymn in No. 1066.

"Hast thou, 'midst life's empty noises,
Heard the solemn steps of time?
And the low, mysterious voices
Of another clime?"

But our space for this article is exhausted, we must therefore reserve what we have yet to say upon Lutheran collections of hymns, for another occasion.

ARTICLE VI.

PUBLICATIONS BY LUTHERANS IN THE UNITED STATES.

THE following list of publications by members of the Evangelical Lutheran Church in this country, arranged alphabetically, has been prepared for the pages of the *Review*, at the request of several of its readers, and with the expectation that the article, in this permanent form, may be found useful for reference. Although not entirely satisfactory, the catalogue is more complete than any one hitherto published.* It presents quite a respectable list of Lutheran authors, particularly when we take into consideration the fact, that comparatively little attention has been given by our church in this country, to this department of christian effort. Our pastors, more especially in the earlier history of the church, were most laborious, frequently six, eight, and even more congre-

* We shall take pleasure in publishing a revised edition of this article, with such additions and corrections as may be necessary.

gations, claiming their constant care, and requiring their undivided attention. Even now, there are not many who have the requisite leisure for authorship. Those too, who occupy positions in our Literary and Theological schools, have usually performed the duties discharged by two or three men in other institutions. Although abundantly competent to furnish most valuable contributions to the literature of our church, few of them have as yet accomplished anything. There has been, however, of late years, a change. Some of our men, in the multiplicity of their engagements, have found time for writing, and their efforts have been successful. There is talent in the Lutheran church, which only needs development and encouragement. It is a favorable indication, that there is an interest awakened, and a disposition manifested by the church to have a literature of its own. Let us foster the spirit. Our writers should receive sympathy and support. Whilst we should, by no means, be exclusive in our reading, and disposed to reject the many excellent works, by the good of other churches, our people should be encouraged to procure and read works written by Lutherans, and designed for their benefit. The press is a powerful medium for doing good, and as a church, we should feel it our duty to make use of this instrument for advancing our interests, promoting the welfare of our fellow-men, and extending the Redeemer's kingdom.

J. W. ALBAUGH, A. M., Butler, Ia.

Life of Luther: Related from original authorities, with sixteen engravings. By Moritz Meurer. Translated from the German. H. Ludwig & Co., New York. pp. 694.

J. M. ALLEMAN, Pastor, Aaronsburg, Pa.

Memoir of Catharine E. Alleman: By one who knew her well. T. N. Kurtz, Baltimore. pp. 131.

F. R. ANSPACH, A. M., Pastor, Hagerstown, Md.

Discourse pronounced on Sabbath evening, in the Lutheran Church of Hagerstown, on the death of Henry Clay. 1852.

Discourse on Systematic Benevolence, pronounced before the Evangelical Lutheran Synod of Maryland. 1853. pp. 38.

The Sepulchres of our Departed. Lindsay & Blakiston, Philadelphia 1854. pp. 450.

The Sons of the Sires: a history of the rise, progress and destiny of the American party. Lippincott, Grambo & Co., 1855. pp. 223.

Spiritualism and Spirit-Rapping: A Lecture delivered in Hagerstown. 1855. pp. 48.

P. ANSTAEDT, A. M., Editor, Gettysburg, Pa.

Lutherischer Kirchenbote.

Eine Auswahl deutscher Spruechwoerter erklært und evangelisirt. Gettysburg, 1853. pp. 110.

J. BACHMAN, D. D., LL. D., Pastor, Charleston, S. C.

A Defence of Luther and the Reformation, against the charges of John Bellinger, M. D., and others. To which are appended various communications of other Protestant and Roman Catholic writers, who engaged in the controversy. Charleston: W. T. Paxton, 1853. pp. 1853.

An Inquiry into the nature and benefits of an Agricultural Survey.

Sermon on the Doctrines and Discipline of the Evangelical Lutheran Church, preached at Charleston, S. C., 1837. pp. 37.

The design and duties of the Christian Ministry, preached at the General Synod of the Evangelical Lutheran Church in the United States. 1848. pp. 23.

Address delivered before the Washington Total Abstinence Society of Charleston. 1842. pp. 33.

An address before the Horticultural Society of Charleston, S. C.

Funeral discourse of Rev. J. S. Schwartz, delivered in 1831. pp. 23.

The doctrine of the Unity of the Human Race, examined on the principles of Science. Charleston: C. Canning, pp. 307.

A notice of the Types of Mankind, with an examination of the charges contained in the Biography of Dr. Morton, published by Nott and Glendon. 1854. pp. 33.

An examination of Professor Agassiz's Sketch of the Natural Provinces of the Animal world, and their relation to the different types of man. pp. 54.

An examination of the characteristics of Genera and Species as applicable to the doctrine of the unity of the human race. pp. 24.

Catalogue of Phanogamous plants and ferns growing in the vicinity of Charleston.

J. C. BAKER, D. D., Pastor, Philadelphia.

Rede zum Gedächtniss des Herrn David Friederich Schäffer. 1836. pp. 16.

H. L. BAUGHER, D. D., Professor, Gettysburg.

Sermon delivered in the college chapel, 1853. pp. 12.

Reality of Life: a discourse to the graduating class of Pennsylvania College, Sept. 15th, 1853. pp. 26.

Subjection to Law, the constitution of man's nature: a discourse to the graduating class of Penna. College, Sept. 16th, 1852. pp. 16.

The men for the times: a discourse to the graduating class of Penna. College, Sept. 17th, 1854. pp. 16.

Let no man despise thee: a discourse to the graduating class of Pennsylvania College, Sept. 16th, 1855.

The object of life: a discourse delivered in Christ's church, Gettysburg, on Thursday, Feb. 1851, a day set apart for prayer on behalf of colleges. pp. 11.

The Beauty of the Lord: a discourse delivered to the graduating class of Penna. College, Sept. 14th, 1856. pp. 28.

J. H. BERNHEIM, Pastor, Venango, Pa.

Ueber das Heilige Abendmahl, 1834.

D. F. BITTLE, D. D., Professor, Salem, Va.

Plea for Female Education, comprising documents and facts, illustrative of the importance of the subject. 1853. pp. 111.

Remarks on new measures. 1839.

A Collegiate Education: an inaugural address as President of Round College. 1854. pp. 30.

C. A. BRANDT, Pastor, Alleghany City, Pa.

Rede bei der Grundsteinlegung d. Luth. Kirche.

Homiletisches Hilfsbuch. 4 vol. pp. 608. Leipzig, 1856.

S. K. BROBST, Editor, Allentown, Pa.

Jugendfreund—Semi-monthly.

Missionsblätter.

J. ALLEN BROWN, A. M., Pastor, Reading, Pa.

The duty, spirit and reward of the christian ministry: a discourse delivered in the Lutheran church in Lewisburg, at the opening of the Synod of East Pennsylvania. 1854. pp. 20.

J. F. CAMPBELL, A. M., Pastor, Cumberland, Md.

The Throne of Iniquity: a discourse delivered in the Evangelical Lutheran church, Cumberland, Md. 1854. pp. 21.

Prof. F. W. CONRAD, Pastor, Dayton, Ohio.

A plea for Wittenberg College. 1851. pp. 36.

V. L. CONRAD, A. M., Teacher, Pittsburg, Pa.

Evangelical Lutheran, Editor.

J. S. CRUMBAUGH, A. M., Pastor, Lancaster, Pa.

God in History: an address delivered before the Goethean and Diogenian Literary Societies of Franklin and Marshall College, at the Annual Commencement, July 24th, 1855. pp. 32.

C. R. DEMME, D. D., Pastor, Philadelphia.

Die Werke des Flavius Josephus in richtiger Uebersetzung, und mit Anmerkungen, Philada. 1839.

Die Letzte Ehre, eine Leichenrede, beim Absterben des Hochw. J. H. C. Helmuth. Philada., 1825.

Synodal Predigt, 1839.

G. DIEHL, A. M., Pastor, Frederick, Md.

Sermon delivered in Christ's Church, Easton, Thanksgiving Day, 1849, pp. 16.

A discourse delivered in the old Lutheran church of Frederick, Md., 1855. pp. 23.

G. DOEPKEN, Pastor, New Bedford, Ohio.

Die herrlichen Siege des Evangeliums in Südafrika. 4 vol. pp. 64. Weinsburg, Ohio, 1856.

H. L. DOX, Pastor, Perch River, N. Y.

Sermon on the True Foundation.

L. EICHELBERGER, D. D., Professor, Lexington, S. C.

Sermons on National blessings and obligations. 1830. pp. 32.

Sermon on the death of Rev. Ebenezer G. Proctor, preached at Smithfield, Va., 1851. pp. 16.

Lutheran Preacher, Editor, 2 vols. Winchester, 1853-5.

JOHN M. EICHELBERGER, A. M., St. Louis, Mo.

Address to the Evangelical Lutheran churches of America on behalf of a chair of Sacred Rhetoric in the Theological Seminary, Gettysburg, Pa., with a critique upon the orators of the Patristic, Gallic, and Anglo pulpits. Winchester, 1853. pp. 33.

CHRISTIAN ENDRESS, D. D., Pastor, Natus 1775—Obiit 1827, Lancaster, Pa.

Christi Regiment mit weltlicher Monarchie und Aristocratie unvereinbar. 1791.

WILLIAM G. ERNST, D. D., Pastor, Lebanon, Pa. Natus 1786—Obiit 1849.

Sermon on the death of Washington.

J. J. FAST, Pastor, Canton, Ohio.

Cantica Sacra.

J. G. H. FICK, Pastor, Detroit, Michigan.

Gesang und Saitenspiel der Kirche in Mississippithale. St. Louis.

Das Märtyrerbuch. St. Louis.

Das Lutherbuch, oder Leben und Thaten des theuren Mannes Gottes Doctor Martin Luthers. St. Louis, 1855. pp. 152.

R. A. FINK, A. M., Pastor, Lewisburg, Pa.

The Little Horn, or Romanism exposed, delivered May 1854. pp. 12.

D. R. FOCHT, Pastor, Bloomfield, Pa.

Duty of true heart prayer, briefly considered and earnestly enforced, by Rev. J. G. Butler, minister of the Evangelical church, Carlisle, Pa., 1784. With an introductory essay by the Translator, 1854. pp. 42.

Address delivered before the Education Society of the West Pennsylvania Synod, 1854. pp. 26.

Discourse, portraying the history of the Grindstone Hill church in Franklin county, delivered in 1854. pp. 38.

Two letters addressed to Mr. George Hetrick, by his uncle. 1853. pp. 16.

W. GERHARDT, A. M., Professor, Mount Pleasant, N. C.

Inaugural Address, delivered in Mount Pleasant, N. C., 1855. pp. 16.

D. GILBERT, M. D., Professor, Philadelphia.

Lecture introductory to the course of principles and practice of Surgery. 1844. pp. 12.

Do. 1846. pp. 19.

Do. 1849. pp. 16.

Valedictory address to the graduating class of the Medical Department of Pennsylvania College, 1846.

Do. Do. Do. 1852.

JACOB GÖRING, Pastor, York, Pa. Natus 1755—Obiit 1807, York, Pa.

Besiegter Wiedertäufer, 1783. pp. 92

Der Verkäppte Priester Aaron (über die Siebentäger,) 1790.

Answer to a Methodist Remonstrance.

J. A. GRABAU, Pastor, Buffalo, N. Y.

Kirchliches Informatorium.

C. C. GUENTHER, Pastor, New Franklin, Ohio.

Dialogue on Baptism. 1848.

J. C. HAAS, Teacher, Philadelphia.

Dr. Martin Luther's kleiner Katechismus mit beweisenden und erläuternden Sprüchen aus der heiligen Schrift. For the Lutheran Board of Publication. Philadelphia: Schaeffer & Koradi, 1856.

C. A. HAY, A. M., Pastor, Harrisburg, Pa.

Dissertation on Lexicography.

J. F. HANDSCHUH, Pastor. Natus 1714—Obiit 1764. Philadelphia.

Contributor to the Hallische Nachrichten.

D. HARBAUGH, Pastor, Mendota, Ill.

History of the Evangelical Lutheran congregation of Hopeful church, Boone county, Ky., a discourse delivered at its forty-ninth anniversary. 1754. pp. 12.

S. W. HARKEY, D. D., Professor, Springfield, Ill.

True Greatness: an address delivered before the Phrenakosmian Society of Penna. College, Feb. 22, 1837. pp. 15.

Lutheran Sunday School Question Book, or a help to the systematic study of the sacred scriptures. Compiled from the German. Frederick, Md., 1838.

The Visiter, editor, Frederick. 1840.

Translation of Starke's prayer book, 1844.

Address delivered at the obsequies in honor of Andrew Jackson, in Frederick, 1845. pp. 26.

Prisons for Women. Frederick 1847. pp. 32.

Thanksgiving Discourse.

Our blessings, dangers and duties: Frederick, Md. pp. 20.

Character and value of an Evangelical ministry, and the duty of the church in regard to it. Baltimore: T. N. Kurtz. pp. 190.

Mission of the Lutheran church in America, delivered on the occasion of his inauguration as Professor of Theology in Illinois State University. 1853. pp. 30.

Church's best state: Baltimore, 1843. pp. 256.

The Olive Branch, editor, Springfield, Ill. 1856.

J. G. HARRIS, A. M., Pastor, Burlington, Ky.

Address delivered before the literary societies of Wittenberg College, Springfield, Ohio. 1852. pp. 23.

E. L. HAZELIUS, D. D., Professor. Natus 1777, Obiit 1853. Lexington, S. C.

Life of Luther, 1813.

Augsburg Confession with annotations.

Materials for catechization on passages of scripture, 1823.

History of the Christian church from the earliest ages to the present time. Vol. I. 1842. pp. 277. Baltimore: Publication rooms.

History of the American Lutheran church from its commencement in 1685, to the year 1842. Zanesville, Ohio, 1846, pp. 300.

Inaugural Address, Lexington S. C., 1834.

Life of J. H. Stilling, translated from the German. Gettysburg: H. C. Neinstedt. 1831. pp. 416.

J. H. HELMUTH, D. D., Pastor. Natus 1745—Obiit 1824. Philadelphia.

Taufe und heilige Schrift. Germantown, 1793. pp. 336.

Unterhaltungen mit Gott. pp. 180.

Geistliche Lieder. pp. 200.

Numerous pious works for children.

PAUL HENKEL, Pastor, New Market, Va. Natus 1774—Obiit 1825.

Kurzer Zeitvertreib, bestehend in einigen Liedern, dienlich zur Sittenlehre. Fourth edition. Dayton, Ohio. 1851. pp. 143.

Sammlung Geistreicher Lieder.

Several small works for children.

Church hymn book: consisting of hymns and psalms, original and selected, adapted to public worship and many other occasions.

D. HENKEL, Pastor, Lincoln Co., N. C.

A treatise on the person and incarnation of Jesus Christ, in which some of the principal arguments of the Unitarians are examined.

On Regeneration.

Answer to Joseph Moore, the Methodist, with a few fragments on the doctrine of Justification.

C. HENKEL, Pastor, Somerset, Ohio.

On the Reformation, a synodical discourse. 1738. pp. 15.

Ueber die Kinderzucht, 1822.

AMBROSE HENKEL, Pastor, New Market, Va.

Translator of Luther on the Sacraments, or the distinctive doctrines of the Evangelical Lutheran church respecting Baptism and the Lord's Supper. 1853.

The christian book of concord, or symbolical books of the Evangelical Lutheran church, comprising the three chief symbols, the unaltered Augsburg Confession, the Apology, the Smalcald Articles, Luther's smaller and larger Catechism, the Formula of Concord and an appendix, to which is prefixed an historical introduction. Translated from the German. New Market: Published by S. D. Henkel and Brother. pp. 780. 1854.

SOCRATES HENKEL, Pastor, New Market, Va.

Translation of Luther on the Sacraments, or the distinctive doctrines of the Evangelical Lutheran church respecting Baptism and the Lord's Supper. 1853. S. D. Henkel & Bro., publishers, New Market, Va.

The Christian book of concord, &c.

J. HERBST, Pastor, Gettysburg, Pa.

Inaugural Address of Dr. Schmucker, translated into German. 1826. Evangelisches Magazin, editor, 1830.

R. HILL, A. M., Pastor, Gettysburg.

Discourse delivered at the laying of the corner stone of Gateway and Lodges of Evergreen Cemetery, Gettysburg. 1855. pp. 12.

C. HOCHSTELLER, Pastor, Toledo, Ohio.

Ob Gottes Wort oder Menschen Meinung gelten soll in der Lehre vom heiligen Abendmahle. N. York. 1856.

J. N. HOFFMAN, A. M., Pastor, Reading, Pa.

Arndt's True Christianity, translated from the German. Chambersburg, Pa., 1834.

Evangelical Hymns, original and selected, for families and private circles. 1838.

The broken platform: a brief defence of our symbolical books against a recent charge of alleged errors. Philadelphia: Lindsay and Blakiston, 1856. pp. 96.

E. W. HUTTER, A. M., Pastor, Philadelphia.

Lutheran Home Journal: For the Lutheran Board of Publication. Philadelphia, co-editor.

G. F. IÄGER, Pastor, Bucks Co., Pa.

Leben des Andreas Jackson aus dem Englischen Uebersetzt. 1831.

M. JACOBS, A. M., Professor, Gettysburg, Pa.

Literary Record and Linnæan Journal, editor, Gettysburg. Vol. 2nd, 1846.

EZRA KELLER, D. D., Professor. Natus 1812, Obiit 1848, Springfield, Ohio.

Address delivered before the Alumni and Students of the Theological Seminary, in the Lutheran church, Gettysburg. 1844. pp. 10.

E. G. W. KEYL, Pastor, Baltimore, Md.

Lutherophilus, in numbers.

Katechismus auslegung aus Dr. Luther's Schriften und den Symbolischen Büchern. pp. 440.

C. P. KRAUTH, D. D., Professor, Gettysburg, Pa.

Oration on the advantages of a knowledge of the German Language, delivered before the Theological Seminary, Gettysburg, 1832.

Address delivered at his inauguration as President of Pennsylvania College in 1834. pp. 15.

Address delivered on the anniversary of Washington's Birth Day.—Gettysburg, 1846. pp. 22.

Human Life: A Baccalaureate address, delivered on the Sabbath before Commencement, to the Senior class of Pennsylvania College.—1850. pp. 19.

Discourse on the life and character of Henry Clay, delivered at the request of the citizens of Gettysburg. 1852.

Lutheran Sunday School Hymn Book, Editor.

Lutheran Intelligencer, Frederick, Md., co-editor.

Evangelical Review, Gettysburg, Editor.

C. PORTERFIELD KRAUTH, A. M., Pastor, Pittsburg, Pa.

Popular amusements, delivered in the Evangelical Lutheran Church, Winchester, Va., 1851. pp. 32.

The Bible a perfect book: a discourse delivered before the Bible Society of Pennsylvania College and Theological Seminary, 1852. pp. 38.

Discourse suggested by the burning of the old Lutheran church on the night of Sept. 27, 1854, delivered in Winchester, Va., the nineteenth Sunday after Trinity. pp. 22.

Benefits of the Pastoral Office, a Farewell Discourse in Baltimore, 1845. pp. 32.

G. F. KROTEL, A. M., Pastor, Lancaster, Pa.

Life of Philip Melancthon. By Charles F. Ledderhose. Philadelphia: Lindsay and Blakiston. 1855. Translated from the German. pp. 364.

Who are the blessed? or meditations on the Beatitudes. Philadelphia: Lindsay and Blakiston. 1856. pp. 191.

J. C. KUNZE, D. D., Pastor. Natus 1740—Obiit 1807, New York.

Ein Wort für den Verstand und das Herz, 1781. pp. 243.

Geistliche Gedichte. pp. 200.

Sermons preached by Lawrence Von Buskirk, candidate for the Holy Ministry. Editor. New York: 1797, pp. 123.

Hymn and Prayer Book for the use of such Lutheran churches as use the English language. New York: 1795.

History of the Christian Religion, and history of the Luth. church.

New method of calculating the great eclipse of June 16, 1806.

J. D. KURTZ, D. D., Pastor, Baltimore. Natus 1764—Obiit 1856.

Gemeinschaftliches Gesangbuch, editor, Baltimore, 1817.

B. KURTZ, D. D., Editor, Baltimore, Md.

Year Book of the Reformation, co-editor, 1844. Publication Rooms, Baltimore. pp. 416.

Prayer in all its forms, secret, ejaculatory, social, in public and in the family, and the training of children. Baltimore: T. N. Kurtz, 1852. pp. 148.

Lutheran Prayer Book for the use of families and individuals, partly original, but chiefly compiled. With introductory remarks on family prayer, together with a selection of hymns, and music adapted to them. Baltimore: T. N. Kurtz, 1852: pp. 453.

The Serial Catechism, or progressive instruction for children, adapted to their growth in grace and knowledge. Baltimore: T. N. Kurtz.

First principles of religion for children. Hagerstown, 1821.

Sermon on Sabbath Schools.

Faith, hope, charity. Hagerstown, 1823.

Pastoral address during his tour through Europe.

A door opened of the Lord: Introductory sermon. Chambersburg, Pa., 1831.

Ministerial appeal, a valedictory sermon. Hagerstown, Md. 1831.

Infant Baptism and affusion, with essays on related subjects. 1848. Baltimore, pp. 370.

Address on Temperance. 1824.

Why are you a Lutheran? 1843, pp. 227.

W. C. LANE, M. D., Greensburg, Pa.

Sketch of the life and character of Rev. Michael Eyster, pp. 24.

T. LAPE, A. M., Pastor, Malden, N. Y.

Theological Sketch Book, or skeletons of sermons; carefully arranged in systematic order, so as to constitute a complete body of divinity. 2 vols., 1844. Publication Rooms, Baltimore.

Mourners comforted. pp. 178.

Infant Baptism, Baltimore, 1843. pp. 93.

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G. A. LINTNER, D. D., Pastor, Schoharie, N. Y.

Lutheran Magazine, co-editor, 1827.

Augsburg Confession with notes, 1837.

Memoir of Rev. Walter Gunn, late missionary in India from the Ev. Luth. church of the United States. Albany: E. H. Pease and Co., 1855, pp. 156.

Sermon at the installation of Rev. Lawyer. 1828.

A synodical discourse on the importance of maintaining the truth as a bond of christian union, delivered before Hartwick Synod, 1841, p. 19.

Liturgy, published by the General Synod, 1832.

J. G. LOCHMAN, D. D., Pastor. Natus 1773—Obiit 1826, Harrisburg, Pa.

History, doctrines and discipline of the Lutheran church. Harrisburg, 1818.

Evangelical Catechism, Harrisburg, 1822.

Valedictory Sermon at Lebanon, 1815.

Inaugural Sermon at Harrisburg, 1815.

A. H. LOCHMAN, A. M., Pastor, York, Pa.

Rosa of Lindenwald. Translated from the German for the American Sabbath School Union.

H. LUDWIG, Editor, N. Y.

Der Lutherische Herold, New York.

W. J. MANN, D. D., Pastor, Philadelphia.

Plea for the Augsburg Confession, in answer to the objections of the definite platform. Philadelphia: Lindsay & Blakiston, 1856. pp. 49.

Der Kirchenfreund, editor, Philadelphia.

A short explanation of Luther's smaller catechism, with scripture proofs and illustrations for the use of families, catechumens and Sunday Schools. 1854.

C. MARTIN, M. D., Professor, Lutherville, Md.

Lecture on tobacco, and the deleterious effects of its habitual use on the moral and physical system of man. Delivered before the Anti-Tobacco Society of Pennsylvania College, 1836. pp. 23.

P. F. MAYER, D. D., Pastor, Philadelphia.

Liturgy and prayers, published by the Synod of New York.

Instruction in the principles and duties of the christian religion, for children and youth. 1816.

S. A. MEALY, Canton, Ohio.

Sermon on the death of Rev. C. F. Bergman, 1832.

W. R. MCCHESENEY, A. M., Louisville, Ky.

Discourse delivered at Louisville, Ky., before the First English Luth.

church, exhibiting a concise view of the doctrines, practices and government of the Ev. Luth. church in the United States. 1843. pp. 13.

F. V. MELSHEIMER, Pastor, Hanover, Pa.

Wahrheit der Christlichen Religion, mit Beantwortung.

Deistische Einwürfe.

Gespräche zwischen einem Protestanten und römischen Priester.— 1797, pp. 122.

JACOB MILLER, D. D., Pastor, Reading, Pa.

Discourse delivered on the occasion of the death of Hon. Henry A. Muhlenberg.

G. B. MILLER, D. D., Professor, Hartwick, N. Y.

Discourse on the fundamental principles of the Reformation, 1831.

Sermon on the doctrines and discipline of the Evangelical Lutheran church, 1837.

Harmonious action the duty of the church: Sermon on the semi-centennial celebration of the N. Y. Synod, 1845. pp. 25.

J. G. MORRIS, D. D., Pastor, Baltimore, Md.

Year Book of the Reformation, co-editor. Baltimore: Publication Rooms, 1844, pp. 416.

An address on the study of natural history, delivered before the Philomathean Society of Pennsylvania College, 1841. pp. 33.

An address delivered before the Linnaean Association of Pennsylvania College at the dedication of their Hall, Sept. 14th, 1847, pp. 13.

Martin Behaim, the German Astronomer and Cosmographer of the times of Columbus: annual discourse before the Maryland Historical Society, 1855, pp. 48.

Catechumen's and Communicant's Companion. Balt., 1831, pp. 250.

Catechetical exercises on Luther's Catechism, altered from the German. Baltimore, 1832, pp. 72.

Henry and Antonio of Dr. Brettschneider, translated from the German, 1824, pp. 254.

Lutheran Observer, editor, 2 vols., 1831-2.

Von Leonard's lectures on Geology, translated from the German, 1839.

Popular exposition of the Gospels, for families, Bible classes and Sunday Schools, 2 vols. Balt., 1840.

Luther's Catechism illustrated.

Address at the dedication of Mount Olivet Cemetery, Baltimore.

Sermon on the Reformation.

The Blind Girl of Wittenberg: a life picture of the times of Luther and the Reformation. For the Lutheran Board of Publication. Philadelphia: Lindsay and Blakiston, 1856. pp. 307.

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ARTICLE VII.

THE TEUTONIC LANGUAGES.

By Prof. F. L. Apel, Pittsburg, Pa.

TAKING a historical view of the Teutonic languages, we find that they are spoken at present by the most civilized nations of the globe. The German is not only the vernacular tongue in what we now call Germany, Austria, and Prussia included, but also in the greatest part of Switzerland, in Alsace and Lorraine of France, and with most of the higher classes in Poland, Russia, Denmark, Sweden and Norway. The Dutch lives in the Netherlands with the Belgians and Hollanders. Danish and Swedish, into which the Nordist dialect is split, keep their old dominion in Scandinavia, and in the lonely Scotland the Nordish itself is still spoken in its ancient purity. The English rules and strikes root over all the grand divisions of the earth, and is daily gaining more ground. For though it possesses the most mixed characters of any known language, the English linguists themselves must admit that its basis is Teutonic.

This Uncle Sam affords the most cheering sight of all, harboring and gathering as he does, to new life and brotherhood, his Teutonic nephews, from whatever part of their old homes, and in whatever condition they flock under his blessed and sheltering roof. In America the linguist can converse in a single day with the living representatives of the Teutonic, in all its dialects, and their thousand varieties, a pleasure which it would require many years to procure himself in Europe. And what a charm lies in the observation of the multifarious dress which the simple German adopts in its confusion with English!

Switzerland and England excepted, the Teutonic languages held, as early as two thousand years ago, about the same countries of the old world, as now. The Romans called them Germans, their country Germania. For although Cæsar, in his warfare on the Rhine, met with a people who, as he was told, called themselves Germans, this term nowhere else occurs as an appellation of the nation, or of a single tribe of it. The coincidence in sound with the Teutonic word *haerman*, *wehrman*, *warman*, a warrior, may have led to the word; or German, Germania was coined by the Romans themselves, from *gigno*, *germen*, *germanus*, i. e., the sense of aborigines, indigenous, *autochthon*.

The Germans always called themselves (the Scandinavians excepted, who adopted the appellation of Normans, and derived their origin from the Aesir, Asen) *Deutsche*, their country *Deutschland*. We already meet this name in the Teutones, who, in 144 A. C., in company with the Cimbeus, attacked Italy. Tacitus, in his *Germania*, tells us that the Germans "*celebrant carminibus antiquis, Tuisconem (Tuistonem) deum terra editum et filium Manum originem gentis conditoresque Manno tres filios assignant.*"

Thus we get, without any difficulty, the term, *Tuisco Manus*, *Deutsher Mann*, *Deutshmann*. The root of the word is, *thinda* (*ιδνος*) and its derivative *thindisho*, *ιδνιζος*, meaning most probably the people, par excellence, like the Latin *gens* and *gentiles*. Of course, besides this generic appellation, the single tribes had a peculiar name, as, for instance, Goths (the meaning of which word is not yet clear), Franks, the free, Longobards, Lombards, not from their long beards, for long hair, both on head and face, was the greatest ornament with all *Deutschmen*, but from their long spears, *barte*, bare; Saxons from their swords of stone, Lat. *Saxum*; Angles, a tribe of the Saxons, from their occupation as fish-

ermen, and occasionally as pirates; Allemanns, all men, all warriors. After several tribes of the Deutshmen had settled abroad, as the Franks in Gaul, the Lombards in Italy, the Goths in Spain, the Angles in England, new languages sprang up among their descendants, and other names were given to the old Fatherland and its inhabitants. The Franks, French, called the Deutschen and their country Allemands, Allemagne, from their nearest neighbors the Allemans, on both banks of the Rhine. The same appellation was adopted by the Spaniards, from their neighbors, the French. The Angles, after they themselves had been conquered by the French, Normans, and thus had become English, remembered nothing but the Roman name Germany, Germano, and restricted the appellation of Dutch, Dutchman to Holland (who call themselves "nederduitsch," lower Germans). The Italians alone, though they call the country Germania, Allemannia, have retained the appellation of Tedesco.

In regard to the cultivation of the Teutonic languages and their literature, we should distinguish three periods: 1) till the art of printing was invented; 2) till the end of the eighteenth century; 3) till now; or in round numbers, 360—1500; 1500—1700; 1700—1856.

Nobody is under so great obligations to christianity as the Teutonic linguist. The Bible was, if not the first, the most important book rendered into Teutonic. The glory of having first done this, belongs to Bishop Ulfilas, who, as early as in the second half of the fourth century, translated the Bible into Gothic.

But parts of the Gospel, in a rough manuscript, which is still preserved at the University of Upsala, and some fragments of the Old Testament, recently discovered by Prof. Vajo, in Italy, have come to us. This is the most precious remnant of all the Teutonic languages. Then came the translations of the Bible in Anglo-Saxon, Saxon and Franco Allemannia or old high Deutsch. Many other valuable writings of the first period are extant, as the Anglo Saxon laws, the Nordish Eddar, the Allemanniac Niebelungen, etc. We must, however, not expect grammars or dictionaries of any note in this time. Again, in the second period, the Bible now published in German, Dutch, English, Swedish and Danish, and read by all classes, rescued the Teutonic languages from any further degeneration, doing them more service than the dictionaries de l'Academie Francaise or della Crusca have rendered to the French and Italian languages. Luther's

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version of the Bible remains to this day, an unrivaled model of plain, chaste and vigorous language, and the corner stone of German literature. "Whatever has nourished the spirit and form of language, whatever has revived it, and called forth the flowers of modern poetry, we owe to none more deeply than to Luther." These are the words of Jacob Grimm, in the preface to his Grammar.

Many Teutonic manuscripts that had been mouldering in the dust of the libraries, were published. Grammars and dictionaries of all the different Teutonic dialects appeared. The English took again the lead, as their Anglo-Saxon forefathers had done in spreading christianity over Germany. The Germans soon overtook them, but as their labors were overlooked by most other nations, so nobody, not even they themselves, thought yet of treating the Teutonic languages as one whole, independently of the Classic and Shemitic languages. Only in our present age, most especially since the last thirty years, the brightest light has begun to shine, as over all philology, so in particular over the Teutonic languages.

The English discovered in the East Indies a philological mine of inexhaustible treasures, and from 1780 to 1800, Sir William Jones and many other English Orientalists communicated to the astounded philologists of Europe the dug up ore. English, Italian, French linguists were delighted at beholding the perfections of the never before dreamed of Sanscrit; but they hardly knew what to do with the new comer, till the German linguists took the matter into their hands. They combined the new materials with the old, melted all in the crucible of comparative philology, and gave us a comparative grammar of the Sanscrit, Zend, Greek, Latin, Lithau, Slavonic, Gothic, Teutonic and Celtic; with a glossarium Sancieris-tum, in quo omnes radices et vocabula usitatissima explicantur et cum vocabulis Graecis, Latinis, Germanicis, Lithuanicis, Slavicis, Celticis comparantur. The European tongues wandered from central Asia into Europe. The first were undoubtedly the Celts (woodmen), then came the Teutones, partly branching off as Greeks and Romans to the south and west, partly as Germans taking an eastern and northern direction. Then followed the Slavons (the glorious) and last appeared the Tartars.

Let us present a single example to show how Indo-European, though separated for so long a time, resemble each other to the present day: Eng. tooth; Dutch, Dan., Swed. tand;

Germ. Zahn; Lat. dens; Gr. ὀδὼν; Sanscrit: danta. Root. dans, to bite.

Now, at length, we know what the Teutonic languages were and are. The German linguists searched them in the minutest points, from their cradle to their establishment in Europe. Here, in their new home, they traced their growth and development, from their first appearance down to the middle ages, and from thence to the modern times. They concurrently compared the Latin and Greek, Slavonic and Sanscrit, and called upon the Romanic languages themselves (Italian, French, Spanish and Portuguese) to tell what garb the Teutonic pilgrims had put on in their intercourse with the Celtic and Latin.

Young, and of comparatively modern date, the science of language has still, already led to results surpassing the most sanguine hopes. A proper idea of the exalted dignity of language, as the most direct outward manifestation of man's divine mind, has taken the place of vague notions and absurd surmises. Shrewd devices and random guesses have given way before a philosophic knowledge of the admirable structure of language, and a better acquaintance with its history. Societies have been formed, and chairs established in universities, for the critical study of modern, as well as of ancient languages; men like Bunsen, Grimm and Humboldt, have lent their time and their genius, to aid the new science. Language was, and is now, studied as the noblest and most characteristic manifestation of the human mind, as the great instrument by which the word of God and the law of man speaks, by which alone the sciences flourish, the arts live, and nations can foster love, honor and true glory.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

A Commentary on the Epistle to the Ephesians. By Chas. Hodge, D. D., Professor in the Theological Seminary, Princeton, N. J. New York: Robert Carter & Brothers, Broadway. 1856.

WE are much gratified to note, from year to year, the able commentaries upon divers parts of Holy Writ, produced by American theologians. Some of the very best Biblical commentaries are by American divines, among whom the author of the present work holds a very high rank. That so many commentaries have been, of late years, produced in this country and abroad, upon the epistle to the Ephesians, may be justly regarded as evidence that the profound importance of this most fervently eloquent outpouring of an inspired mind, is more and more felt and appreciated. Only in our last number we noticed a valuable commentary on this epistle, by a learned and highly esteemed friend; and much that we there said, is, *mutatis mutandis*, applicable to the work now before us. Both works are by men whose doctrinal and ecclesiastical systems differ from ours, and of course we find a few things in their writings, which we cannot subscribe. But except on isolated points, we cordially agree with them, and would fain hope that we are of one spirit with them. Dr. Hodge has long been known to the theological and christian world as a thorough Biblical scholar, and his practical works are very generally esteemed. The work now under consideration affords the most honorable evidence of his conscientious fidelity as a student of Scripture, and of his profound learning as a professor of theology. It is impossible to read this work attentively, without becoming satisfied that the author has not only read the inspired volume understandingly, but that he is a mature christian, well prepared, through much observation, and through long experience in the service of Christ, to point out, explain and illustrate to others the practical bearings and consistent application of sacred truth. His is not that merely theoretical knowledge which may be derived from the lectures or writings of others: he has drunk deep of the living waters of the fountain-head, and has been fitted, by their quickening and invigorating power, to become the instructor and guide of others. He has consulted, and made use of the best German Commentators, excepting Stier, upon this epistle; but, inquiring and judging for himself, he does not serve up other men's views, but gives

us the results of his own careful investigations and studies. He makes no pompous display of learned authorities, but presents, in a lucid and vigorous style, with the humble, yet firm decision of one who is ready to give an answer to all inquirers of the hope that is in him, the conclusions to which his own candid and faithful examination of the sacred text have led him. Thus his commentary is characterized by great directness of language. While no pains are spared to explain and elucidate every part of this important epistle, and while, in connexion with passages that may be and are differently interpreted, various opinions are cited, and the one most probably correct, is duly pointed out, there is no needless verbosity: no more is said, at any place, than is necessary to afford a clear and full understanding of the Apostle's language. This conciseness and terseness of expression and exposition appear conspicuously in the introduction, in which the various interesting and important general considerations connected with the epistle, are discussed in sections as brief as is consistent with a just and satisfactory exhibition of their respective subjects. The entire work is equally creditable to the author, and honorable to American theological literature, and will prove a most valuable addition to the library of every earnest student and the Sacred Scriptures.

A Memoir of Adelaide Leaper Newton. By the Rev. John Baillie, Minister of the Free Church of Scotland, London; Author of "Memoirs of Hewitson," etc. New York: Robt. Carter & Brothers, Broadway. 1856.

THIS is one of those charming christian biographies with which, we are happy to know, the present age has been quite frequently favored. It records the life and experiences, delineates the character, and comments upon the sayings and writings of a true child of God, whose earthly career did not exceed the brief space of thirty years. Although we have the memoirs of many in whom the fruits of the spirit have been truly abundant and delightful, there are few lives recorded, of which the love of Christ had, at so early an age, so entirely become the all-absorbing principle, or which had been so thoroughly purified, sanctified and beautified by the power of God's truth and grace in the gospel. There is here a most beautiful and winning example of a cheerful renunciation of the world, its fashions, follies and pleasures, amidst the most alluring temptations and ample facilities to enjoy all it has to give, and of a trustful, hopeful, prayerful, humble, consistent and ever-rejoicing discipleship, a devoted following after Jesus, a faithful bearing of the cross, an earnest testifying to the peace and happiness of the christian profession. It is one of those books which, while they thrill our souls with delightful emotions, at the same time awaken us to the most earnest and solemn inquiry into the sincerity of our own professions, and to the

most searching examination as regards the correspondence of our walk and conversation with our high and holy calling. "The Scriptures were wrought into the very texture of her inner life: she fed upon them in her heart." "Grace has seldom shone brighter in any vessel of clay. And for the honor of the Savior, and the consolation of his church, the memorial of what was done in her, for her, and by her, ought not to be lost."

Parents who would place before their children, especially their daughters, an example consummately beautiful of that sacred profession by which the doctrine of God, our Savior is adorned in all things, cannot more effectually do this, than by placing in their hands this charming and precious volume.

The Spanish Conquest in America, and its Relation to the History of Slavery and to the Government of Colonies.
By Arthur Helps. Two Volumes. New York: Harper & Brothers. 1856.

THE historic ground covered by this work has already, in its general aspects, been made familiar to the reading public, through a number and variety of more or less meritorious works. But as in every distinct section of human history, there are particular points of relative interest, only slightly, or even not at all, noticed by the general historian, so also, and perhaps pre-eminently, on the portion here presented. The author of the work before us, being much interested in the general subject of slavery, and having already written a good deal upon it, began to investigate the origin of modern slavery. Other questions also, bearing closely upon slavery, and especially with respect to the distribution of races in the New World, arose in his mind, and led him on to researches, which soon satisfied him that there was much to be told about the early discoveries and conquests in America, which is not to be met with in its history as hitherto narrated. Thus he felt himself, at last, induced to present the results of his extensive and careful investigations to the public, and, as he soon found that he had undertaken a larger work than he had expected, we have here before us two good-sized and deeply interesting volumes. He states his plan briefly as follows: "To bring before the reader, not conquest only, but the results of conquest, the mode of colonial government which ultimately prevailed, the extirpation of native races, the introduction of other races, the growth of slavery, and the settlement of the *encomiendas*, on which all Indian society depended—has been the object of this history." In the pursuit of this design, he relates the story of the Spanish discoveries and conquests in our hemisphere; yet he follows no beaten path, no unbroken thread of narrative, but tells his story in his own way, the nature of his subject making it necessary for him to change the scene often, to transfer the reader from

one point of view to another frequently: to convey him from the New World to the court of Spain, to the private cabinet of some powerful minister: thence again into the track of some resolute conqueror: now into the midst of one colony, now of another. If thus the mere historic interest is weakened, it is in subserviency to a still higher interest, the exhibition of causes and their effects, of measures and their results, the study and comprehension of which are beyond measure interesting and important, not only to the statesman, but still more so to the true friend of mankind, the christian philanthropist. The mere story of discovery, conquest and colonization, subordinate as it is here, is exceedingly well told, and many important facts, not found in other historical works, are given. But it is the character and measures of the administration of the several Spanish colonial governors in America, the introduction and progress of Indian—afterwards succeeded by negro—slavery, and the frightful effects which resulted from the adoption of this horrid system, upon which the author chiefly lays out his strength. Here it is quite startling to observe how Ovando, an able and perhaps, on the whole, well-meaning man, ignored the humane instructions of queen Isabella, and in spite of her positive charge to treat the Indians with the same equal justice and humanity as other *subjects* of the crown of Spain, gave full scope to the execrable system, which soon swept entire races of Indians into the tomb, and depopulated whole islands and districts. Deeply interesting, in this connexion, are the earnest protest of the Dominicans against Indian slavery, and the strenuous efforts of one of the order, father Antonio, to effect the abrogation of the inhuman system. The author goes over the whole ground of the Spanish conquests and colonization in North and South America, and the adjacent islands, giving a full account of the administration of the successive governors in the several colonies, and depicting, in ample detail, the atrocities and horrible results of these administrations, all which is varied with thrilling narratives of daring enterprize, and strange incidents and adventures. He derives much interesting and valuable information from the writings of Las Casas, himself a colonist and then a reformer, whose work, by the by, on the conquest of Mexico, is, for reasons best known to papal authorities, studiously concealed from the public eye. Las Casas is the prominent personage in the second volume. Unfortunately his scheme for the relief of the Indians, involved the introduction of negro slaves, an error which this honest man frankly acknowledged in his old age, but which, had *his* suggestions and plans been strictly carried out, would probably never have unfolded itself into that colossal system which now so much disturbs our republic.

Long as this notice is, we have given but a few hints respecting the character and contents of the work before us: our readers will find it rich in interesting and important information: it is calmly and candidly

written, moderate in its tone, and temperate in its language, thoroughly humane in its principles, full of practical wisdom and enlarged views, and in every respect a most valuable contribution to historic literature.

The Life und Adventures of James P. Beckworth, Mountaineer, Scout, and Pioneer, and Chief of the Crow Nation of Indians. With Illustrations.—Written from his own Dictation. By T. D. Bonner. New York: Harper & Brothers, Publishers. 1856.

THIS extraordinary narrative recounts the singular career, the wild and romantic adventures of a white man, who, after a series of remarkable experiences as a mountaineer, scout, and pioneer, &c., in the far distant west, became domesticated among the warlike Crow Indians, who, in consequence of his daring and almost always successful bravery, after some time elected him their chief. After directing their affairs for a number of years, conforming in all things to their customs, and establishing a most formidable reputation as a warrior, he finally returned to civilized life, and rendered a variety of important services to the U. S. government. It cannot be denied that the subject of this autobiography displayed some high traits of character; but the Indian morality and social customs which he adopted, are extremely reprehensible; and in some instances very revolting. The narrative possesses a practical and permanent value, chiefly in the ample and accurate information which it communicates respecting the character, pursuits and customs of the Indian tribes that rove over the mountains and vast prairies of the Great West.

Christology of the Old Testament, and a Commentary on the Messianic Predictions. By E. W. Hengstenberg, Dr. and Prof. of Theology in Berlin. (2d Edition greatly improved.) Translated from the German by the Rev. Theod. Meyer, Hebrew Tutor in the New College, Edinburgh. Vol. I and II. Edinburgh: T. & T. Clark, 38 George Street, &c. Philadelphia: Smith & English.

HENGSTENBERG'S *Christology* has long been known in the U. States, through the translation of the Rev. Dr. Keith, of the Virginia Theological Seminary. It has long been regarded as an exceedingly able exposition of the Messianic Prophecies. Dr. Hengstenberg brought to the task of explaining these prophecies a sanctified intellect of high order, great learning and sound piety. His eminent success has opened the way for a new edition, much improved by further investigations, this is now in a course of publication in a new translation, and two volumes have been issued. The character of Hengstenberg is so well established

in the department of Old Testament exegesis, and the work so well known in its earlier form, that it needs no additional recommendation, now that it reappears with a higher finish and an ampler elaboration.

THAT admired work, Stier's "Words of Christ," or rather Discourses of Christ, in a fourth volume, is already before us. Purchasers can have it from Smith and English, Philadelphia. It has so often received our commendation, and has so fully established its reputation as an enlightened and reverential, and devout exposition of our Lord's Discourses, that it seems superfluous to do more than announce the progress of the translation, and inform our readers that it can be procured by them.

American Lutheranism; or, Examination of the Lutheran Symbols, on certain disputed topics: including a reply to the Plea of Rev. W. J. Mann. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary of the General Synod at Gettysburg, Pa. Earnestly contend for the faith, once delivered to the Saints. Jude 3. Baltimore: Published by T. Newton Kurtz, 151 West Pratt Street, 1856.

THIS work of a well known Lutheran theologian, has thus far not received much notice through the press, at least we are not aware that it has, but is destined, we think, to call forth much criticism, both favorable and unfavorable. We have already heard very different judgments concerning it. In this form, we prefer saying nothing either in praise or dispraise; we will leave its merits to be determined by those who are fond of controversy, and who may regard it as their vocation to respond to the call of the author, expressed in the motto: Contend, &c.

The Last Times. An Earnest Discussion of momentous Themes. By J. A. Seiss, A. M., Author of "Lectures on the Epistle to the Hebrews," "Baptist System Examined," and Pastor of the Lombard Street Lutheran Church, Baltimore, Md. Baltimore: Published by T. Newton Kurtz, 151 West Pratt Street, 1856.

If a reviewer should say nothing about a book till he has read it, our lips ought to be closed, for we have not found time to read this recent issue of the press. We desire, however, to announce the arrival, as early as possible, of a work which carries with it a name of authorship known in our churches, and associated with talent and activity. We can, assuming the prophetic office, promise our author many readers, some admirers, and some who, whatever ability they may accord his discussions, will not embrace his scheme, either in its leading features or details. We understand this to be what we are familiar with from other pens, an

advocacy of the literal reign of Christ on earth, and that mode of exposition of prophecy which regards "Christ's coming as making the millenium, and not the millenium which is to prepare the world for Christ's coming."

If we and our readers promise the respected author a careful perusal of his book, in due time, and submission to his argument, if convinced by it, he will be satisfied. We promise—our readers must decide for themselves.

Antrittsrede, gehalten am 16. April, 1856, zu Gettysburg, von Karl F. Schaeffer, D. D., Professor der deutschen Sprache und Literatur in Pennsylvania College, und deutscher Professor der Theologie am Prediger-Seminar zu Gettysburg, Pa. Nebst der an ihn in Englischer Sprache gehaltenen Einführungsrede, von Ehrw. Joh. Ulrich. Auf Verlangen der Directoren des Seminars gedruckt. New York: Heinrich Ludwig, Buchdrucker, No. 45 Vesey Strasse. 1856.

THE inaugural address of Dr. Schaeffer, and the charge of the President of the Board of Directors to him, have, we presume, been extensively read in our church. The subject selected by Dr. Schaeffer is one of the most interesting in dogmatic history. It may be called "the development of the doctrine of the Redeemer." Its various aspects are historically deduced and luminously exhibited. No one interested in theological studies, of whatever school, can fail to derive gratification from its perusal. His own position is that of the strictest orthodoxy according to the symbols of the Lutheran church.

Mr. Ulrich's charge, with a lower symbolical tone, is replete with excellent counsel, conceived in the best spirit, and uttered with words which cannot be misunderstood.

Dr. Martin Luther's kleiner Catechismus mit beweisenden und erklärenden Sprüchen aus der heiligen Schrift. Zusammengestellt von J. C. Haas, Lehrer an der deutsch-evangelisch-lutherischen St. Michaelis- und Zions-Gemeinde in Philadelphia. For the Lutheran Board of Publication. Philadelphia: Verlag von Schaefer & Koradi, Süd-west-Ecke der 4ten und Woodstrasse. 1856.

LUTHER's smaller catechism, and a large collection of scripture passages to elucidate it, constitute this work. It receives the highest endorsement from the brethren, Schaeffer, Schmauck and Welden, committee of the Pennsylvania Synod. The imprimatur of the Lutheran Board of Publication supersedes any special commendation from us.

The Lutheran Almanac, for the year of our Lord and Savior Jesus Christ, 1857. Being, until the 4th of July, the 81st of the Independence of the United States. Arranged according to the system of German Calendars. Adapted to latitude 40° and meridian of Baltimore. With valuable statistical information. Baltimore: Published and sold by T. Newton Kurtz, Publisher, Bookseller and Stationer, 151 Pratt Street, opposite the Maltby house.

THE Lutheran Almanac for the year 1857 is already on our table. In addition to the matter usually contained in such publications, it has statistical information in regard to our church, a clerical register of great value, and edifying selections of a religious character, from various sources.

Elements of Criticism: By Henry Home of Kames, one of the Lords Commissioners of Judiciary in Scotland. Revised, with omissions, additions and a new analysis. Edited by Rev. James R. Boyd. New York: A. S. Barnes & Co. 1856. pp. 486.

THIS incomparable and popular treatise of Lord Kame on criticism, was first published in 1761, and has long occupied a position in the Colleges and Academies of our land. There is no other work, even at this period, that can well supply its place. It cannot be laid aside in our educational course, without serious disadvantage to the student. There are, however, some objections to the original edition, which have prevented its universal adoption as a text-book. These defects the American editor has attempted to remove, and, we think, with eminent success, thereby greatly increasing the value of the work. Frequent abbreviations and omissions have been made in the text and notes, where the matter was obsolete, unnecessary or indelicate. Every thing has been stricken out, which impaired the excellence and usefulness of the book. Considerable additions, selected from recent and valuable sources, such as Cousin, Jeffrey, Alison, Hazlitt, President Hopkins, are given, for the purpose of elucidating and illustrating the principles of the author. The editor has also prepared an analysis of the book, distributed at the bottom of each page, which will be found most convenient for teacher and pupil. The volume, in its present improved form, is better adapted to the purpose intended, than any similar production with which we are acquainted, and we are happy to add our testimony to its merits. The work is used as a text book in the course of study prescribed in Pennsylvania College. It deserves a place in all our institutions of learning.

The Science of the English Language: A Practical Grammar, in which words, phrases and sentiments are classified according to their offices, and their various relations to one another. Illustrated by a complete system of diagrams. By S. W. Clarke, A. M. New York: A. S. Barnes & Co. 1856. pp. 310.

Analysis of the English Sentence, designed for advanced Classes in English Grammar. By A. S. Welch, A. M. New York: A. S. Barnes & Co. 1856. pp. 269.

THESE are excellent books, prepared by experienced teachers, and worthy the attention of those to whom the business of instruction has been committed. We are glad to see so many excellent educational books issued from the press at the present day. A. S. Barnes & Co. are entitled to the thanks of the public, for the share they are contributing to the good work.

Elementary Moral Lessons for Schools and Families: By M. F. Cowdery, Superintendent of Public Schools, Sandusky, Ohio. The good alone are great. Philadelphia: H. Cowperthwait & Co. 1856. pp. 261.

THIS volume is designed as introductory to a series the author is preparing upon this important department of education—that which pertains to social duties and moral obligations—a subject at present so much neglected in our schools. The book is admirably adapted to the work of moral instruction, and could be used with great profit in all our elementary institutions. It is intended to aid the teacher in a general presentation of those common virtues and duties, to which very early attention should be given. Moral precepts are laid down, illustrated by interesting narratives, and questions adapted to the capacities of the young, are added for the purpose of awakening inquiry, and impressing the truths on the mind of the pupil.

To Rome and back again: or the two Proselytes. Adopted from the German. By John G. Morris, D. D., Pastor of the First English Lutheran Church; Baltimore: T. Newton Kurtz. 1856. pp.

THIS book contains an interesting narrative of the apostacy of the son of a Lutheran minister from the faith of his fathers to that of Rome, and his subsequent conversion and return to Protestantism: also of the means by which an intelligent young woman is delivered from the errors of Romish superstition, and brought to a saving acquaintance with the truth. The work presents a valuable exhibition of the points in dispute

between Romanists and Protestants, and a successful refutation of the principles of the former. It is an excellent and seasonable production. The able argument it presents, the vivacity with which it is written, and the christian spirit which it evinces, cannot fail to make it popular, and a most acceptable offering to the public.

A System of Physical Geography; containing a description of the National features of the land and water, the phenomena of the atmosphere, and the distribution of vegetable and animal life, to that is added a treatise on the physical Geography of the United States. By D. M. Warren. The whole embellished by numerous engravings and illustrated by several copper-plate and electrotyped maps and charts, drawn especially for the work. By James H. Young. Philadelphia: H. Cowperthwait & Co. 1856. Quarto. pp. 92.

To the young, perhaps, there is no study more attractive or better calculated to elevate and expand the mind, than that of Physical Geography, and every effort made to increase the advantages connected with instruction in this science, should be regarded with interest. In the preparation of the work before us, the greatest care has been exercised, the highest and most recent authorities have been consulted, and the results of their extensive labors, in a condensed and well arranged form, presented. The engravings designed to illustrate the text, together with the maps, are very beautiful, and greatly add to the value of the book. The publishers also deserve praise for the ability with which they have executed their part.

Regina, the German Captive; or True Piety among the lowly. By Rev. R. Weiser, President of the Central College of Iowa, Fort des Moines, Iowa. Baltimore: T. N. Kurtz. 1856. pp. 252.

THE main facts of this book are found in the *Hallische Nachrichten*, in a narrative given by Rev. Dr. Muhlenberg, who tells us that he was visited at his own home by the captive, from the mother of whom he received all the circumstances related. It is a story of thrilling interest, and cannot fail to please and edify the young. The work has been prepared for the Sabbath Schools of our church, and it is deserving a place in every library. We have valuable material in the history of our own Zion, and we are glad that there is a disposition to gather it up and make use of it for the benefit of our people. The book contains much useful information. The moral tone is good, and many useful reflections are presented. Dr. Muhlenberg, in closing his account of Regina, says: "From this nar-

rative we learn the importance of early religious instruction. Here was a child cast off from all religious influences, among wicked savages, and yet the seeds of piety sown in her young breast, continued to grow, even under the most unfavorable circumstances." We thank Mr. Weiser for the service he has done, and most cheerfully commend the volume to the attention of our church.

Catharine de Bora; or, Social and Domestic Scenes in the Home of Luther. By John G. Morris, D. D. Philadelphia: Lindsay & Blakiston. 1856. pp. 127.

THIS is an interesting and instructive volume, the result of considerable research, containing many facts and incidents in the domestic life of the Reformer not before published. Luther and his devoted companion are presented in a very attractive light, whilst many of the slanderous charges brought against both, are most satisfactorily removed, and their character happily vindicated. We have read the work with great pleasure. We regard it as a valuable contribution to the literature of our church, and trust the author will be encouraged to continue his labors in this same department of literature, which he has so successfully commenced.

Holy Words; or the Sermon on the Mount. By our Lord Jesus Christ, as reported by the inspired Evangelists. Baltimore; T. N. Kurtz. 1856. pp. 95.

WE are indebted to the publisher for an elegantly bound, gilt copy of this inimitable sermon, arranged, we believe, by Rev. J. A. Seiss, Pastor of the Lombard Street church. It will answer as an appropriate gift book, during the approaching holidays, for the children of our Sabbath Schools and others. Whilst we wish for the volume a large circulation, we commend the discourse itself to the careful study of all who cherish the words of Him, who spake as man never before spake.

Lectures on English History and Tragic Poetry, as illustrated by Shakspeare. By Henry Reed, LL. D., Late Professor in the University of Pennsylvania. Philadelphia: Parry & McMillan. 1856. pp. 466.

THIS is a most valuable contribution to the literature of our country, from the posthumous papers of Professor Reed, and is, in every respect, worthy of the high reputation which the distinguished author, during life, enjoyed. The volume embraces two courses of lectures on the historical plays of Shakspeare, and on tragic poetry, as illustrated by the dramas of King Lear, Macbeth, Hamlet and Othello. The plan of the work is entirely novel. "The drama," in the words of the editor, "is not used merely as a mode of illustrating historical records, or lightening

their gravity, not as a means of entertainment and relief, but as an instrument of deep philosophy, in combining the great departments of human thought and knowledge." The author himself says, "I seek this combination, not so much as a means of relieving the severity of historical study, and making it more attractive, as because I have a deep conviction, that poetry has a precious form of its own for the preservation of historical truth; that it can so revivify the past, can put such life into it, as to make it imperishable." The execution of the plan is admirable, the effort a most successful one. It is a work of no ordinary merit, and will prove a permanent memorial of its gifted author.—Throughout the volume you see his delicacy of taste, his varied and elegant culture, his chaste and correct style, his simplicity and gentleness of spirit, his moral purity and Christian character. Professor Reed was one of the most cultivated minds our country has produced, and we are sure that the effort to perpetuate his usefulness will be gratefully regarded by all who can appreciate literary merit, and value moral worth.

We are under obligations to our accomplished friend, W. B. Reed, Esq., for presenting the public with this interesting and instructive volume. A most pleasant feature connected with the work, is the affectionate interest with which he cherishes the memory of a fond and devoted brother. The editor has executed his part with great ability. The notes, he has added, greatly increase the interest of the book. We are glad to receive the intimation that he has in contemplation the preparation of the memoir of his brother's life and correspondence, and we indulge the hope that the execution of the work will not be long delayed.

Knowledge is power: A view of the productive forces of Modern Society, and the Results of Labor, Capital and Skill. By Charles Knight. Revised and edited with additions. By David A. Wells, A. M. Illustrated with numerous engravings. Boston: Gould & Lincoln. 1856. pp. 503.

The author of this volume was the originator and editor of the "Penny Magazine" and other useful works, in which he evinced his ability to communicate important knowledge, in an agreeable and popular manner. The object of this publication is, to present in a concise and familiar form, the nature and variety of the productive forces of modern society, together with the results that have been secured by the union of labor capital and skill. Numerous examples and statistics are given as illustrations of the principles laid down, drawn in a great measure from the history of the civilization, progress and present condition of the Anglo-Saxon races. Although not a formal treatise on Political Economy, it may be regarded as an excellent introduction to that science, which is awakening an increased attention throughout the country. The book is

designed more especially for the young, that they, through an accumulation of interesting facts, may rightly appreciate the principles upon which the security and happiness of society every where depends. The American editor has improved the character of the work, and made it more useful, by omitting matter exclusively English and local, and substituting information of a similar nature, derived from American sources. The wood cuts with which the work is illustrated, are beautiful, and greatly enhance the value of the volume. We are pleased to recommend the book, and desire for it an extensive circulation.

Questions on the Lives of the Patriarchs, embracing the book of Genesis. By John Todd, D. D., Pittsfield, Mass. Author of "Sabbath School Teacher," "Lectures to Children," etc. etc. Northampton, Mas.: Hopkins, Bridgman & Co. 1856. pp. 125.

THIS is a new *Sabbath School Question Book*, arranged somewhat upon an original plan, by one who has successfully devoted much of his time to the instruction of the young. It was prepared for Dr. Todd's own school, and was given out in sheets, lesson by lesson. The work met with favor, and it was supposed that its usefulness would be extended, if published. The author, therefore, revised the scattered sheets and prepared them for the press. The peculiar characteristics of the book are, that it presents truth illustrated and brought out by a reference to *the lives of men*; that, where the question seems needed to make the history complete, and the answer is above the child's reach, the answer is given; and that at the close of the lesson, practical instructions are drawn from that lesson, upon which the teacher can dwell to any extent, and in this way, the hope is entertained, that a taste and a habit, in both teacher and scholar, will be created, of doing the same, whenever they read the word of God. The great events brought out in the volume are, the Creation—the marriage institution—the Sabbath—the fall of man—the flood—the dispersion of men and the origin of languages—the calling of Abraham, and the organization of the church in him. The men introduced are Adam, Abel, Enoch, Noah, Abraham, Melchisedek, Isaac, Jacob, Joseph and his brethren.

The book has had the highest commendations bestowed upon it by clergymen and teachers. So far as we have examined it, we are pleased with its design and execution, and take pleasure in commending it to the attention of those, for whose benefit it has been specially prepared.

Harper's Magazine pays us its monthly visit with great regularity, and is always welcome to young and old. Having so often praised it, it seems superfluous to make any addition. *Acquirat vires cundo.*

Since our last issue, we have received Nos. 21 and 22 of Harper's Story Books, by Jacob Abbott, entitled the "three gold dollars," and "Gibraltar." They are pronounced by the Young of our household, who have read them, very interesting and instructive. They are always looked for anxiously.

ERRATA.

Page 35—line 20 from above, elide the brackets around, and the point of interrogation after, Abraxas.

" 36—lines 5 & 8 from above read Thutmosis for Shutmesis.

" " —line 18 from below, read antiquities for antiquity.

" 37—line 14 from below, elide [guns].

" " —line 10 " read antiquities for antiquity.

" 39—line 16 " read Kings for hings.

" 41—lines 6, 10, 13, 18, 21 from below, read planetary constellations for conjunctions.

" 42—lines 8 & 10 from above, read do.

" " —lines 15 & 19 from above, read "Petavius"—Petavius for Petav's and Petav.

" 43—line 23 from below, read constellation for conjunction.

" 60—line 21 from above, read Egyptologists for Egyptiologists.

" " —line 28 " read Eratosthenes for Eratostenes.

" 63—line 11 " read Taaatic for Tautic.

" 64—line 6 " read Lord Lord for Lord Lords.

" 65—line 6 from below, insert the, before woof.

" 66—line 16 " read servants for servant.

" 67—line 1 " insert the after of, at the end of the line.

" 69—(erroneously printed 59) line 22 from below, read Anubis for Amibis.

" 70—line 17 from below, read Psametichus for Psamstichos.

" 72—line 2 " insert other between no and Egyptian.

" 76—line 2 " read belt for ball.

" 78—lines 7 & 18 f. below, } read Dendera for Dendena.

" 79—lines 4 & 5 f. above, }

" 79—line 15 from below, read Belzoni for Balzoni.

" 82—line 15 " read beside for aside.

" 84—line 10 " read Cadmus for Cadmsu.

" 86—line 20 from above, read Sanchoniathon for Sanctionathon.

" 88—line 1 " read Thuthmosis for Shuthmosis.

" 89—line 7 from below, insert a comma after Censorinus.

" 91—line 15 from above, insert was after pyramid.

" 94—line 3 from below, read calendar for calender.

" 101—line 5 from above, insert a comma after be.

" " —line 18 " read of for at.

" 104—line 22 from below, read Uraeus for Uracus.

A number of other errors the intelligent reader will readily himself detect and correct.